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J Stimson

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FOR ZION'S HERALD.

WILBRAHAM WESLEYAN ACADEMY.

tion I sent you some time since, I intimated that I noon among the creatures of God, and put infidel might at a future period give you a few items of philosophy to utter confusion. information respecting this institution.

literary and scientific success. As the inquiries Female Literary Society is very similar. This is particulars more especially, my present remarks communications on each side of a given question. particularly contributed to these results. In re- it extempore, till the hour of adjournment. I un-

cumstance of the kind. Others, I understand, in er the school as to its religious influence. considerable numbers, have run into the same error, and hence have been a little home-sick on their arrival. The excellency of the institution has been so long and loudly praised, that many have supposed the place to be almost another Paradise. But when they have come to see for themselves, and found it a little country village, lying loosely along at the base of a small mountain, with little author of this note, a subject of careful study. It has or nothing of interest except the school, they of been suggested that their publication in the Herald, might course have been disappointed. It is, however, be of service to others engaged in a similar investigation. just the place for a school. There is nothing here Should your opinion harmonize with this suggestion, they to divert the attention. Every thing is common are at your disposal. place. The whole interest of the neighborhood is in the school. Wicked and costly ornaments, too common at other institutions, have no existence here. He who will be amused, must be so among the thousand exercises of the institution. The scholars are not allowed to range and ravage the application of boys, all under 15 years of age, are arranged in a department by themselves, under the damental. immediate supervision of one who superintends their studies and recreations. Hence, though they

cannot very well avoid it. 2. The amount of time devoted to each class, and of course to each individual, is unusual. According to the published catalogue, which I have just received, the board of instruction consists of eight teachers. Six of them give almost their entire attention to recitations. Where many teachers in similar institutions, hear from ten to twenty classes each per day, they hear only six, with each of which they spend a full hour. If we add to this the labor of correcting a great number of essays weekly, hearing and correcting declamations, and the other labors necessarily connected with an office in such an institution, we shall perceive, not only that their task is very great, but that the amount of instruction given is without a parallel. psalms and hymns of the brethren, written from amount of instruction given is without a parallel. According to this arrangement, a student pursuing three branches, say Grammar, Philosophy and Astribute divinity to him. How is it possible, then, that the ancients, miliar instruction of an efficient teacher. Who

only who will not, under any. 3. The interest of the teachers, and their easy mind for their success. The interest they evinced that it was Victor who excommunicated Theodotus rather unusual. It seemed also to be a pervading ing apostacy; for Theodotus was the first who decharacteristic of the whole board. This you know, sir, is a matter of as much importance in teaching as in preaching, leaving the nature of the subjects out of the question. To teach in a lazy, dry, dispirited manner, is not calculated to make deep impressions. Students are apt to form their estimate of the importance of a subject, by the interest of in favor of the divinity of Christ is very decisive. the teacher. If he cares only to get over the lesson the easiest way he can, so will they. If he feels the inspiration of his subject;—for instance, God said, before the beginning of the world, 'Let if in teaching the natural sciences, he feels the burning interest which binds him to trace out the us make man after ow image and likeness." In Creator in all his works, together with the ten thousand glorious moral conclusions to which these studies lead, he will be understood—he will judge both the quick and the dead, hath suffered, make an impression. Said one of the teachers stand it? Do you? let us hear you explain it." for us." And again, "We have this proof of the Said another who had just illustrated a very interesting principle, "Do you see that?" looking his class full in the face, but not discovering that expression of countenance which a clear apprehension of the idea was calculated to produce, he observnever fear the disaster of a cracked skull, or the loss to think of Jesus Christ, as of Gop; and as the

of a clear understanding. 4. To the foregoing particulars may be added, the Library, Reading Room, Mineralogical Cabinet, Chemical and Philosophical Apparatus, The Union of Christ, favors us with direct testimony that the Philosophical Society, The Young Men's Debating primitive Christians assembled, even in times of Club and Lyceum, and The Young Ladies' Literary Society. These all doubtless contribute their share to the rapid improvement of the school, and go to account in some measure, for the character the institution has acquired. The Library consists, as appears from the catalogue, of about 1000 well selected volumes. The Reading Room, as I discovered on visiting it, was well furnished with literary, political and religious newspapers, from all creature shall worship Christ. God is good to all, parts of the Union. I did not give special attention to the Cabinet, or the Apparatus. I understand they are very considerable for such an institution. Seeing Mr. Mitchell, however, who seems to be himse'f a compound of Philosophy, or to give you my meaning more clearly, enthusiastically fond letter to the other churches, in which they gave an of it, in all its branches; seeing him out one evening with his telescope, looking at the moon, I just \*The thirteenth Bishop of Rome

stepped up and took a peep into it, and found, sure enough, it placed things in quite a different light up that way. I also saw him operate with

his Microscope. Though it was not of the first class, it really set us to thinking, that we are of some consequence in the world. It just lifted the veil from the antipodes of what the telescope had exhibited, and brought man, "little insignificant MR. EDITOR-At the close of the communica- man," up somewhere into the neighborhood of

The Philosophical Society, and the Young Men's You are aware, sir, this institution has been pro- Debating Club meet weekly, where some subject verbial, no less for its religious influence, than its before fixed on, is brought up for discussion. The referred to in my first letter respected these two also convened once a week, when two ladies read will go to exhibit those circumstances which have After this, others take up the subject, and discuss spect to its success in teaching, I may mention, derstand their discussions are exceedingly inter-1. Its Location .- This is the most eligible in the esting. Their utility cannot be doubted.

world, though not exactly what I supposed, before I designed to finish my remarks on this subject I visited the town. My disappointment in the with this letter, but it is impracticable. In my next, place and situation of things was not a rare cir- which I assure you shall be the last, I will consid-

Believe me, sir, yours, in Christian affection, AN OBSERVER.

FOR ZION'S HERALD.

MR. EDITOR-The following quotations from the writings of the early Christian Fathers, were collected a few years since, when the divinity of Christ was, with the

Wesleyan Academy, Nov. 1836.

TESTIMONY OF THE EARLY FATHERS CON-CERNING THE DIVINITY OF CHRIST.

Direct and positive proof of the divinity of Jesus Christ, can be gathered only from the Bible. country at pleasure. They leave the village only Sacred and profane history, however, affords us by the permission of the proper authorities. As a ample testimony, that this doctrine was regarded farther security for the good behavior and close by the primitive church, as one of the essential doctrines of the gospel, and contended for as fun-

Eusebius, an early church historian, who collected many passages from the writings of the ancient Fathers, showing the mistake into which may be indisposed to study, as many boys are, they those had fallen, who asserted that the apostles and early Christians believed and taught that

"Christ was a mere man"-says, "This assertion of theirs might perhaps have been believed, were it not that it is contradicted, first, by the divine Scriptures, and then by the writings of some brethren more ancient than the times of Victor,\* and which were composed in support of the truth, against the Gentiles, and against the heresies of those days. I refer to the works of Justine Miltiades, Tatian, Clement, and many others, in all of which divinity is ascribed to Christ. For who is ignorant of the books of Ireneus and Melito, and of the rest which declare Christ to be both God and man? Moreover all the could not learn under these circumstances? He they assert, when the opinions of the church through so many years is declared and known?-And why are they not ashamed to assert such a falsehood concerning Victor, when they well know the currier, the father and chief of this God-deny-

clared Christ to be a mere man." BARNABAS, who is sometimes called an apostle, was one of the early members of the church of Christ. He was probably born before the crucifixion of the Saviour, and wrote soon after the destruction of Jerusalem by Titus. His testimony "The Lord was content to suffer for our souls, althe 7th section he says, "If therefore the Son of God, who is Lord of all, and who shall come to that by his stripes we might live, let us believe that the Son of God, could not have suffered but majesty or divinity of Christ, that all things were made for him, and by him, to whom be glory, and dominion, and honor, new and forever more.'

CLEMENS ROMANUS, was born before the middle, and wrote toward the close of the first century. ed, "I don't see that sparkle,—we must go over it It is supposed that he was personally acquainted again." A few such little circumstances as these, with the apostles, and is the one of whom Paul led me to the conclusion, that those who do not speaks as his fellow laborer. In his 2d Epistle to learn under the instructions of these men, need the Corinthians, he says, "My brethren, we ought

The younger PLINY, whose celebrated letters to Trajan, were written about 70 years after the death severe and bloody persecution, to "sing hymns to

Christ as Gop." POLYCARP, who flourished in the beginning of the second century, and suffered martyrdom under the emperor Marcus Antonius, in a short epistle to the Philipians, writes thus, "Mercy and peace unto you, from God Almighty, and the Lord Jesus Christ our Saviour, be multiplied. Every living especially to all who flee to his mercy through Jesus Christ our Lord, to whom be glory and majes-

After the death of Polycarp, the church of Smyrna, of which he had been pastor, wrote a circular account of his sufferings, From this we learn,

BOSTON, WEDNESDAY, DECEMBER 21, 1836.

d. I bring you good tiding

that at the stake he addressed a prayer to God, designed it should, and so God was disappointed. or nothing will be done. "A living dog is better desire to be.

py; being blessed, through the greatness and full- is like the destruction of the aching tooth, or the happiness by Jesus Christ and his undefiled grace." the perfection of the happiness enjoyed.

FOR ZION'S HERALD. UNIVERSALISM. NO. XIV.

numbers, is to be kept in view in this. It has been they were an example, I confess I am not able to shown, that the kind, and for aught we know, the get an idea from the plainest English sentence. degree of suffering, is the same, in the case of But if their suffering was then going on, so many both righteous and wicked men, and that this, by hundred years after their destruction, then here is destroying in general every just ground of distinction between the suffering for sin, and other pain, strength of the analogical argument from the case, renders it impossible for punishmennt to accom- and the general reasoning preceding to sustain plish its objects; since no man, not even the suf- me, I am ready to conclude, that each case affords ferer himself, can be warned to abstain from sin, a practical illustration of the doctrine of future by that which he cannot know to be the punish- punishment, and if so, incontestibly establishes that ment of sin. Facts abundantly sustain this theo- doctrine. ry; for it is well known that human suffering has not reformed either the sufferer, or others; but on the contrary has often driven men into the very depths of vice. It has been seen too, that the Scriptures do not hold the doctrine of punishment to the extent of our desert here, and also that there are certain cases in which punishment cannot be inflicted in this life. If there be force in the ar-

trine I hold, and then I shall proceed to the more than they can support him. What would they say connected and positive evidence in a favor of fusubsequent to a certain "falling away," and the they should. The whole Protestant world understand this to be preaching all the time, are able to support it .-

which he concluded with the following doxology: To say death was the punishment, is to fix the in- than a dead lion." The preacher has done the "For all things, I praise thee, I bless thee, I glorify fliction at a period after which the necessary holithee, together with the eternal and heavenly Jesus ness of all men would, according to Mr. Ballou, Christ, with whom, unto thee, with the Holy Spirit, supersede the possibility of reformation, and so give be glory, both now and forever, world without end. us a case of punishment without design: and to paid fifty cents a quarter, willingly, had they been Amen!" The same epistle informs us that, after say they did not suffer under any of these circumhis death, the Jews suggested to the heathen judge, that he should not suffer the Christians to take his all suffer as much as they deserve, is to admit the body and bury it, lest they should leave the wor- doctrine of future punishment. Was their comship of Christ, and begin to worship Polycarp. plete and dreadful overthrow, sudden and perfect "Not considering," says the epistle, "that we can as it was, the punishment of their sin, and the onnever either forsake the worship of Christ, who ly punishment? If Universalism be true, it was suffered for the salvation of those who are saved no punishment at all; for surely, that which is an in the world, the just for the unjust, or worship introduction into perfect happiness, though it were and the burden falls on a few, who endure for any other. For we worship him as being the Son the misery of hell itself, is the thing next best to a while, and then fall away, discouraged, or the of Gop; but, the martyrs we only love, as they de- heaven. Who esteems the drawing of a painful serve, for their great affection for their king and tooth the worst evil of the kind which can be sufmaster, and as being disciples and followers of fered? Not one can be found who would not call their Lord, whose partners and fellow disciples we the extraction a blessing, if he considers the ease obtained by the operation; and as in that case, so IGNATIUS, who suffered martyrdom under the in this, the momentary pain of death, which after emperor Trajan, A. D. 107, in the salutation of his all, is not probably very painful, is the introducepistle to the Ephesians, has these words; - "Ig- tion to everlasting and unimagined joy; and for natius, who is also called Theophorus, to the church God to take the life of a wicked man away, (which which is at Ephesus, in Asia, most deservedly hap- life, Mr. B. has it, is always a most wretched one) ness of Gon the Father, and predestinated before amputation of a gangrened limb, the greatest favor the world began, that it should be always unto an which can be conferred, and much greater in the enduring and unchangeable glory; being united latter, than in the former case; because death and chosen through his true passion, according to leaves no defect to those in heaven, which, like the the will of God, and Jesus Christ, our God; all want of any member of the body, would take from

In the 7th section of the same epistle, he says,— If Universalism be true, when God wills (to say There is one Physician, both fleshly and spiritu- the least,) it is far better for a wicked man to die al; made and not made; God incarnate." And than live, and if for a wicked, surely for a rightagain, in the 19th section, "Ignorance was taken eous man. Certainly then death in the above away, and the old kingdom abolished, God himself named cases was no punishment. Now would it appearing in the form of a man." He concludes not comport better with our ideas of perfect juss epistle to the martyr Polycarp, in the following tice, for God to take the righteous to heaven, and language :- "I pray for your continual welfare leave the wicked on earth, until punishment should in our God, Jesus Christ, in whom may you reform them? This is a serious question, and one always abide in the unity of the Godhead." His which must be settled before Universalism can be epistle to the Smyrneans commences thus, "I glo- generally received. In some of the cases above rify God, even Jesus Christ, who has given you such alluded to, the design of the Almighty has been made evident, and has been expressed in the Scriptures. Jude says, in speaking of the cities of the plain, verse 7, "They are set forth for an example, suffering the vengeance of eternal fire." If this does not teach that their suffering was present, that The negative evidence in the two foregoing they were then "suffering," and that in this sense

FOR ZION'S HERALD.

MINISTERIAL SUPPORT.

None too poor to support their Minister. That there are some societies, which are not able to support a minister all the time, there is no This, however, does not invalidate the guments, the wicked will be punished after death. statement at the head of this article. They are But the case will not be rested here. I now able to support him a part of the time, and ought not wish to adduce some isolated proofs of the doc-

ture punishment. The first proof is to found in to work all day for a half day's wages, or a year the statements of Paul, 2 Thess. ii. 2, 3: "That ye for six months' wages. They would at once refer be not soon shaken in mind, or be troubled, neither to their wives and children, to the multitude of by spirit, nor by word, nor by letter as from us, as their present and future wants, and say, "It is unthat the day of Christ is at hand. Let no man de- reasonable; I am not able." By what principle ceive you by any means: for that day shall not then, can they justify their own demands on their come, except there come a falling away first, and preacher? Has he not a body to feed and clothe that man of sin be revealed, the son of perdition," —a wife and children to provide for? Is he able &c. See in connection the 6th, 7th, 8th and 9th to preach for nothing, and support himself? Soverses of the preceding chapter. In the former cieties in this case, should do as in others, of simichapter, the infliction of punishment, or "taking lar circumstances. If they are not able to build a vengeance," is spoken of, and the persons on large house, they build a small one,—if they canwhom this vengeance was to be taken, are (in part not furnish it as they would, they do it as they can. at least) designated in the 6th verse, as those who They don't dream of getting the house, or its furtroubled the Thessalonians. The time of the infliction of this punishment is fixed, in the passage preaching all the time, let them not undertake itquoted at length above, and is there declared to let them have it half the time, and support it as

revealing of the man of sin, the son of perdition." But the most of those societies which have prophetic description of the Roman Apostacy, Why then do many of their ministers live with hich did not take place until A. D. 607, when them in want, and go off in debt? In many cases, the title and authority of universal Bishop was it is attributable to the neglect of the stewards. In granted by Phocas to Boniface III., and the Pope the first place, they do not commence their work sat in the temple of God, shewing himself that till the preacher is wretchedly embarrassed, through he was God." This was 555 years after the date poverty. Then, instead of driving on till the work this epistle. The revelation of the man of sin is accomplished, they put their paper into the hands s evidently the completion of the apostacy, and not of A. B. and C. to be shown to somebody or nomy of its incipient stages. The Apostle declares body, as most convenient, till the year is nearly gone. that "the mystery of iniquity doth already work," Ask one of them about it, and he says, "well, it is but there is a hindrance in the way now, which time something was done. I can't tell where the shall finally be removed. "And then shall that paper is. I gave it to brother B., and whether he's vicked be revealed," &c. Then the apostacy done any thing, I don't know." And here the matwhich was to precede the punishment of those who ter ends for the present. That brother can't look publed the Thessalonians, was to take place .- up the paper, and see it faithfully circulated, be-But if any man who lived A. D. 52, was to be pun- cause he has no time. Another don't like the busished subsequent to A. D. 607, then most certainly ness, and so the poor preacher must grean it out. we have one case of punishment after death, since | Would the stewards get out their paper at the comperiod of more than 500 years clapsed between mencement of the year, requiring the subscriptions hat point of his existence and the infliction of the to be paid at four quarterly instalments, and carenalty. Take next the case of those communi- ry it about themselves, not merely to Squire S., and ies, cities, or companies, and those isolated persons | Capt. P., and a few other men of property, but to who have been cut off from earth in the midst of every member of the church, and society, not to their wickedness. The Antediluvians, the inhabi- beg for the minister, but to raise money to pay him ants of the cities of the plain, the Egyptians whelm- his just due, all ground of complaint would be reed in the sea, the families of Korah, of Dathan and moved. Enough would be raised at once; and Abiram, the wicked children of Eli, the false An- the people would feel an interest in the society, bemias and Sapphira, and a host of others who might cause they are now respected as members of it.named, are instances of this kind. To say these Before, they were dead letters-now living, active ersons were all punished and reformed in this members. Neglect this business till toward the life, is to contradict fact; in each case, the last acts close of the year, except carrying the paper to a were sin. To say they were punished and not re- few of the before named characters, who would formed, is to say the penalty did not do what God pay whether you called on them or not, and little, Whole No. 377.

most of his work for the year, has lived, and, of course, there is no need of paying now. Some who have not much money at a time, would have called on in season; But as it is, they have made no calculation to pay, and therefore, can only pay -I am ashamed to tell what. Others don't like the preacher quite as well as they did, and they won't pay. His sermons have crossed somebody's track by this time, or some have thought him too plain, and they will do nothing. So here it is, the preacher is pennyless, many won't pay a cent now, preacher goes off in distress.

Now, my brethren, these things ought not so to be. You would not like to be treated in this way. If the preacher neglects even to visit you, you complain. If he don't preach good sermons, you complain again. And can you with a clear conscience, thus neglect him? You don't neglect to feed your horse, nor even your dog; and will you neglect to feed your minister? He is your servant. He comes and goes at your bidding. He labors night and day. I told you last week he wanted clothes, wood, &c., and had no money to get them. Have you been to him and inquired about this, and paid him over his quarterage? Don't say, that is Br. B.'s business. I know it is, but no matter for that, -it is yours too. If you have neglected it, stop reading, and set off to the preacher now. 'T is cold, and every thing is high. I am afraid he suffers. Go to brother B. too, and put him up to his duty. Something must be done. Preachers are leaving the work, to support their families. Some are going into worldly business, and some into other churches where they can live. Young men, called of God to preach the gospel, are hanging back. They see the poverty of those already in the work, and dread to enter it. Some are laying up money to support themselves. And thus the cause suffers on every hand. O, brethren, it is time to awake-something must be done, and done now. Will you begin anew to-day? Begin to talk, pray, and act about it. Sisters, you also must be up and doing. Talk to your husbands, carry the subject into the sewing society, the social meeting, and the tea party. Let it not sleep. You can support your preacher. He don't ask to be enriched. He don't want to live above you, but with you. Will you give him a chance? If not, say se, and let him go home. Don't keep him there, Methodists don't do so; neither do any others in the known world. Thank God, we are alone in this evil work, O, that we might awake to duty.

Yours in love, NO MATTER WHO.

APPALLING FACTS.

The Union Benevolent Society of Philadelphia, have obtained through their visitors the materials for a most interesting report on the effects of strong drink in the production of poverty and misery. The sum of the whole is:-

The report concurs in the statement, that ninetenths of the distress which comes under of the visitors, arises either directly or indirectly from the use of ardent spirits: that in general, where either of the parents are intemperate, the children are not sent to school without great care on the part of others; that there is no family in which strong drink is used, which lays up money either in the Savings Bank or Fuel Savings Society; that, as a general result, those who use strong drink, resort to tippling houses, or other places than their own homes to in dulge in it; and that nearly all who use ardent spirit themselves give it also to their children in such manner as may lead to the acquirement of a similar habit.

Of one hundred and twenty-seven families under care in one of these districts, it is stated that there is reason to believe that three-fourths of the parents are in the frequent intermerate use of ordent spirits, and the same district gives the returns of sixty-two habitual drunkards, two of whom are children,

At a school opened in the southwestern part of the city, through the agency of some of the visitors, it was ascertained that twenty of the children who attended were actually drunkards.

A little girl, seven years old, died of drunkenness, and with her latest breath cried for gin. It was a sad and harrowing spectacle to behold the emblem of all that is most beautiful, pure and innocent in the world -a little girl-reduced by the unnatural depravity of her parents to such a melancholy and heart-rending situation; imploring to the last, with dying earnestness and unspeakable agony, for the cause of all her sufferings-RUM-to allay the raging and unquencha-

Ninety out of every hundred in the children's asy-

lum, are the offspring of intemperate parents. A little child five years old, the awful subject of delirium tremens. Its diet had been bread moistened with whiskey. The little patient must have been in a state of intoxication nearly a moiety of its yet infantile existence.

Nine hundred and ninety-four out of twelve hundred and forty-three admitted last year into the almsouse, were intemperate; and of one hundred and six insane patients, twenty were deprived of their reason by intemperance.

Awful facts! some one will say. Yes, truly awful. But the wonder is, they are not increased tenfold, and ten times greater than is known to the community, when it is considered that there are, according to this report, in the city 356 taverns, 275 groceries, 290 tippling shops, 88 oyster cellars, 27 liquor stores, and 12 distilleries-in all 1030. Southwark and Moyamensing, 102 taverns, 168 groceries, 263 tippling shops, 4 liquor stores, 8 distilleries, and 11 oyster cellarsin all, 557. In Northern Liberties 248, making an aggregate without Spring Garden, Penn township, or Kensington, of 1824.-Nantucket Inquirer.

FOR ZION'S HERALD. TO THE REV. N. BANGS, D. D.

DEAR SIR-In a communication to the public, to whom could I look as a medium so proper, as to him with whom I have been associated, for some time past, in conducting a religious journal?—especially onsible for any sentiment I may advance.

It is well and extensively known, that the Christian Advocate and Journal, has been conducted on the declared ground of neutrality on some points of local and exclusive interest. It was thus, in reference to slavery and the agitated question of abolition. While connected with that paper, I did not feel an obligation to declare publicly, my sentiments on either of these points. But being differently situated at present, I feel it my duty to declare my views on both. I should have done this soon after leaving the city of N. York, in July last, (when the substance of the following remarks was committed to paper) had it not been for the advice of a reverend father in the gospel, which I was bound to respect; and I thought also, that a little delay might be the safest course. Not that I can suppose my sentiments of any importance to the public; but God has laid a responsibility on each individual in the community, for the side he takes in every important cause, and for taking neither side where important interests are pending.

With respect to slavery as it exists, and is recog-

nized by law in this country, I believe it is a sin, a great sin; and is easily proved to be such. It is a violation of every principle given to regulate the conduct of man with man. Some of these may be expressed as follows:—Love all mankind—Render to hers what you claim for yourself-Be just and merciful to all-Instruct the ignorant-Teach all mankind to worship God—Sympathize with the afflicted

Bear one another's burthens—Defend the cause of the oppressed-Regard the natural relation of husband and wife, of parent and child, of brother and sister. Who will say that moral principles are not involved in these precepts, or that these precepts are not violated by slavery, as it exists among us? Do we not see every where, that slaves are required to labor without pay ?-that they are denied the natural right to acquire and hold property? What love can consist with holding our fellow creatures in abject slavery? What slave-holder will render to his slave what he exacts from him? What slave-holder will sympathize with his afflicted slave, bear his burdens, sympathize with his afflicted slave, bear his burdens, or defend his cause against injustice and oppression? Where is mercy, when human beings are taken by force, manacled, chained together, and drove, whip in hand, like so many beasts, and finally sold, body and soul, for the shining pelf, in the market? Where is mercy, where is humanity, when these unfortunate, unoffending, unresisting human beings are torn one from another, and sent into hopeless exile, without the most distant prospect of ever seeing, or of ever hearing from each other again in this world? Who has given the slave-holder the right to dissolve the marriage contract, and exclude the gospel from his fellow creature? It is difficult to repress one's indignation at the mention of these cruelties.

That there are individuals who have modified slavery on their own estates, and mitigated its rigors, I am glad to believe; but this does not change the character of American slavery-" the vilest that ever saw the sun." One instance out of many may be given.

A few years since, a free man of color was apprehended in the District of Columbia, on suspicion of being a runaway slave, and thrown into prison. He was advertised, but no one appearing to claim him, he was sold into perpetual bondage for the jail fees; and this too, under the very eye of Congress, and in the District where Congress has exclusive jurisdic-tion. This case was brought before that body in a remonstrance, or petition from eleven hundred good where it lay till a year ago, when it was waked from its slumber by a member from Vermont,—peace to his memory; awaked, but for what?-to be laid on

"Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?" But what need is there of particular instances of aggravated injustice, when the whole system of slavery has its foundation in iniquity, and its superstructure in cruelty?

But if slavery be so great an evil, what can be done to remove it? or rather, as the question now stands, shall any thing be attempted to remove it? As it res pects slavery itself, I have had only one opinion. And as to the question, shall any thing be attempted to remove it? I have had but one opinion. But when we come to the particular measures most proper to be adopted, the answer may not be so easy. Some of the measures of the abolitionists, as their opposition to the Colonization Society, their sending by ail, large quantities of abolition papers to the slaveholders in the south, their personalities and criminations, and some other matters of minor importance, I could not justify; nor could I condemn them so unqualifiedly as many do. I regard them as the im prudences of good men,—men engaged in a great and good cause, who, through the vehemence of their own zeal, or the opposition they met with, stepped aside from the direct path. And it may be that through the din of the strong epithets which continually assailed me, I countenanced the opposition too far, though I never charged the abolition ing imprudent. They must be considered good men, and acting from good and honorable mo-tives; and it is probable that no men, situated as they were, would have done better.

But whatever imprudencies may be found in the abolitionists, these, I am fully convinced, will never justify any one in standing aloof from the cause.—
Their object is the abolition of slavery; and that should be our object. If I cannot go all lengths with them in all the measures they adopt, I feel that I ought not to prejudice the cause, by doing nothing. There are two sides, and only two sides of this cause. It may be said, that there are three courses within the election of man; that of the present abolitionists.that of the pro-slavery men, and a medium course. This may be the truth with respect to certain measures, but not in regard to the object, which must be either abolition, or slavery. A medium here, cannot be found. I declare myself on the side of the former. It is in this case as it is in respect to Christianity; we are for it, or against it. What should we reply to a man who should say, "religion is a very good thing, but many who profess it, err in many things: ot go with them, nor am I for no religion; but I will take a medium course between religion and no religion." Should we not say to such an one, you are deceived, and will never find what you seek?-He that acts not with Christ, is against him. I must, therefore, to be consistent, act with the abolitionists in respect to the object, though I may differ from em in regard to some of the measures adopted for the accomplishment of that object. In taking this stand, I find myself in company with many of the brightest stars which have adorned either the church or state, in this country and in Europe. But what is unspeakably more, I have the approbation of my own conscience, and that of God, who commands me to plead the cause of the oppressed, the injured, the af-

"Rob not the poor because he is poor; neither op-press the poor in the gate: for the Lord will plead their cause, and spoil the soul of those that spoil them." Not to take sides with the oppressed, and to have a hard heart, is the same thing. Shall we who profess the religion of love, furnish cause to reproach our-selves in the language of Joseph's brethren,—"We are verily guilty concerning our brethren, in that we saw the anguish of their souls, when they besought us, and we would not hear."

It may be asked, "What can we do to help the slaves?" If this question be sincerely not the fall If this question be sincerely put, the following answer will be admitted: We can legally free the District of Columbia from slaves, and may prevent any new State being chartered with power

here we can do nothing.

But is it clear that the free States can do absolutely nothing to put away this evil in the slave States?—

Suppose the free States should unanimously decide in favor of abolition, how long could slavery exist in this republic? Such an event would seal its death that the meeting might not be disturbed. It is not consistent with the meeting might not be disturbed. It is not consistent with the meeting might not be disturbed. It is not consistent with the economy of the M. E. Church, that, in receivage persons either on trial, or in full connection with the Pitts-

prisoner or the slave? How was it when his people were afflicted in Egypt? "And the Lord said, I scarcely be heard. have surely seen the affliction of my people, which are in Egypt, and have heard their cry, by reason of voice, several would frequently break in upon me at come down to deliver them out of the hand of the was the clamor, that for a while, it seemed almost im Egyptians." Did he not also deliver the Jews from possible to proceed. I remained however unintimi-

structed, till they are emancipated. Perpetual slavery to get it off, they at last succeeded. I kept on speak therefore awaits them. Can we, ought we to be re-conciled to this? If we do nothing to remove the all interrupted in the course of my remarks. The instruct, or to preach the gospel to that nation; would the congregation dispersed before we heard the secthis free us from the obligation we are under to ond salute. Christ, to preach the gospel to every creature?—

There was but little interruption in the house duction of the lecture; and when I closed, ing? And how much less, when the evil is at our no one asked me any questions, or raised any objecvery door, and in that nation of which we are a part? tions. I ought, perhaps, to say, that Jacob Whitney, Let us begin, and do what we can to remove this crydid say after I had finished, in a very feeble and broking abomination from the land, and say, as we do in another case, while there is life, there is hope.

I have said above, that I cannot go all lengths with

Massachusetts, and the Constitution of the U. States.

the abolitionists. Their opposition to the colonizing of emancipated slaves, has produced much opposition to abolitionism, and has greatly weakened the cause. But I can go with them much better than with their opponents. All the errors of the abolitionists, do not ount to so much in the aggregate, as one of the many mobs which have been excited against them. I know you do not approve of mobs,—that you utterly condemn them. But are there not many who pal-liate, if they do not justify them? The condemnation, if such a thing has existed, has been spoken in a whisper, when it should have been uttered, and reiterated in the thunder's voice. It has been asserted and repeated, I know not how many times, that the with us to the end. abolitionists have invited opposition and persecution for effect. I do not believe this; and surely it ought not to be said of any man without the best evidence. But is not this to invite the mob? And has not the palliation of their deeds of darkness and violence, em-boldened the rioters in the destruction of life and property, till we see how utterly inefficient our laws are? And here we may ask, who are the mob?-Not those brawny, athletic beings who do the mischief. These are a body without a head, a mass of flesh without a soul. They are as ready to be used by their employers, in any direction, or for any object. The abolitionists, much to their honor, have never employed them in a single instance—had they, the world itself could not have contained what would have been written and said of them.

The extreme unwillingness to discuss the subject of slavery is indicative of the weakness of the argument in its favor, and should inspire hope and perseverance on the part of the friends of abolition. I last evening. fear we have been too much influenced by the population. Lowell, Dec. 16. ular cry of agitation! No great cause, however good and just, can be carried in this country without some excitement; and above all, it canton, twice in the city of Salem, once in Danvers, four

once cease, I am not so clear; but "the right to hold ces; but on the contrary, from an hour and a half to men as goods and chattels, subject to sale and transmen as goods and chattels, subject to sale and trans-fer, at the will of a master, should cease and be discontinued, instantly and forever."

abolition, and thereby give the reasons for the course I may hereafter pursue.

Another in consequence of the lateness of the Lour, was postponed to another day.

O. S.

Yours, respectfully, T. MERRITT. Lynn, Dec. 12.

FOR ZION'S HERALD.

PRO-SLAVERY DISTURBANCES IN HARVARD, BROTHER BROWN-By the request of several reectable gentlemen in Harvard, Mass., I went to that ace yesterday, to deliver an Anti-Slavery Lecture.

The consent of the committee of the Unitarian society was last week obtained for the use of their house for the lecture; but that society held a special meeting on the Sabbath, and revised the decision of its committee, and refused the use of the house for the lecture; alleging, that it would divide the society. ne of our friends took an early opportunity to see

I arrived at the place, about 4 o'clock, P. M., yesterday, and the lecture was appointed at 6. I was informed by some of our friends, that there was a tremendous excitement among the people, on the subject of the lecture; and that the rabble, instigated by the "gentlemen of property and standing," had threatened to do almost any thing to us. I was told that the mobocrats had supplied themselves with a quantity of gunpowder. But we were not alarmed at their threats. At the appointed hour we went to the Hall—found it ready filled, though a large portion of the men and boys were standing, and talking rather loud with their hats on. There was some noise made as we entered. The congregation (with the exception of perhaps twenty men and boys who remained standing with their hats on round the stove) on took their seats, and become composed. The Rev. Mr. Cross of Boxborough, was present and ofred prayer, during which there was not much noise, though the disturbers kept their hats on; but when he closed, one shouted quite loud. I then commenced my lecture, but was immediately interrupted by a Mr. Jacob Whitney, with "why don't you go to the South?—there are no slaves here." I replied, if he would hear me, I would soon tell him why I did not. But he still persisted in interrupting me, by saying, this lecturing, makes disturbance, produces excitement," &c., and "we don't want it here." A man who goes by the name of Rowe, but who is not a stranger to the joys growing out of artificial stimuus, soon joined his friend Whitney in his struggle to defend the Union and the Constitution." A decent looking young man by the name of Warren Hayden, ection with one Bathwick, Joseph Munroe Samuel Farnsworth, and others of a similar character, soon came up to the help of the patriotic Whitney and Rowe. A gentleman by the name of Park, aros and said, that he was not an abolitionist, but he wished to hear-he was in favor of free discussion-and he thought it was wrong to pre-judge. Deacon Chase joined in the request, that those who wished to hear, might be permitted to, unmolested. So did

But the most heart-sickening thing in this whole ly, till the lecture was through, I would then give business is, the want of faith, indicated by the objection, "We can effect nothing in the slave-holding States." This objection excludes the Providence of little use. In vain did the above named gentlemen God from the mighty contest, and places the issue on and others, urge that such conduct would bring a an arm of flesh! Is this well done in Christians, in disgrace upon the town, and that they were the disthose who have the Bible in their hands? Is any turbers of the peace, and the promoters of excitething too hard for the Almighty? Has he ever shown ment. The three-fold spirit of slavery, rum, and the himself deficient in means or power to accomplish devil, was evidently in many of them; and they his purposes? Or has he ever turned a deaf ear to the cries of the poor and needy, the sighing of the interrupted almost every moment, by loud talking.

Some of the time when speaking at the top of my

their taskmasters; for I know their sorrows; and I am once, ask questions, make objections, &c. and such their captivity in Babylon, by disposing the hearts of heathen princes to abolish their servitude, when to human appearance, every thing was against it?

dated, and perfectly composed—determined to have the victory and finish my lecture. The noise, after a while, in a great measure subsided. Whitney, Hayden, and The tendency of all these objections, and of doing others became somewhat calm and attentive; while nothing, is, to perpetuate slavery in this land, and in Rowe, Bathwick, Farnsworth and their companions, Africa, and in the British possessions in the East Indies, and indeed, wherever it exists. I have often be beat off by all the noise they could make in the heard it said, that the slaves cannot be emancipated house, and so they posted the gun under the window, till they are instructed, and they cannot legally be injust behind me, and after some ineffectual attempts evil, are we not partakers of the sin? Suppose there brave "defenders of the Constitution and the Union," was no special relation between the slave-holding and proceeded to load again; and when they had done the non-slave-holding States; ought we to do nothing this, they made several ineffectual attempts to get it to abolish slavery in the former? Suppose this evil off, but without success. Several times in succession existed in another nation, and we were forbidden to "it flashed in the pan." The lecture was closed, and

There was but little interruption in the hor

I defined the term slavery—gave some reasons for Northern discussion—explained what we mean by mmediate emancipation, and answered some objections. And notwithstanding the disturbances, a good impression, I think, was made. I was told this morning, that one of the selectmen, and several other influential gentlemen were with us. The subject is now up for discussion; it will not sleep again. I left a quantity of anti-slavery publications for distribution— and it is the opinion of our friends, that an anti-sla very society will soon be formed in Harvard. The ladies who were present, showed an admirable degree of fortitude and firmness. They all remained

I left the hall in company with Dr. Holman, (a staunch friend to our cause) and another gentlemen; but we were insulted, pushed, and crowded by the -numbers following us to our quarters, crying where is the tar,"—"tar and feather him," &c. All, however, soon became quiet, and the mobocrats dis-

This disturbance was instigated by those who call themselves gentlemen—and some of them were civil officers! They did not, however, many of them appear at the scene of action. They let loose their dogs, and set them to barking, but kept out of sight themselves. Many of the deluded tools of those who work behind the curtain, would scarcely know the Constitution from the Koran.

It is but justice, however, to say, that there are many influential and respectable gentlemen in Harvard, who are in favor of free discussion. And I have no doubt, much good will result from the occurrences of

not be expected that slavery, which has for centuries times in Springfield, once in Natick, and once in Millbeen identified with men's interests, will be given up without a struggle.

times in Springfield, once in Natick, and once in Millbury, all in Massachusetts; and in every instance to full and attentive congregations. Not the least dis-Whether slavery in every shape and form should at turbance took place at any of the above named placlose of several of these lectures, large additions have My design in this communication was not to write an essay on abolition, but simply and very briefly to give my views on the great questions of slavery and

CONFERENCE RESOLUTIONS.

Mr. Editor-Awhile since I wrote you on this ubject, and now wish to inform your readers more fully why I wrote. The estimating committee at this place made their

report at the first Quarterly Meeting Conference, as usual, and it was recommended by the advice of our P. Elder, to be *conformed* to the above named resolutions. As the committee had made their report according to Discipline, one of them asked me what more was necessary for him to do. I was in doubt what was particularly intended by the framers of the Selectmen, to obtain their consent for the use of the Hall, at which place the meeting was held. understanding them as the stewards generally through the Conference, I came to this conclusion, that different constructions might be put upon them, and prevent union in action—that attention ought to be called to them, and that if I presented the resolutions again, with some querics, &c., it might fix the subject in the minds of those concerned; and if a revision should be needful at the next Conference, we should have time for reflection before-hand.

> I have very much disapproved of our former method of appropriations. &c., believing that method was never contemplated by the rule in the Discipline, and ardently desired that we might pursue a plan which would have an equal bearing on the whole, and all act in concert.

My well-meant endeavors brought an answer from Br. O. Scott, who is a staunch friend of free discussion, yet on this point he considered me in the wrong, for having doubts and asking questions, &c. It would seem that Br. J. W. Case could not perceive that Br. S. had solved the difficulties, and attempted to supply the defect; and I have been expecting that some other brother might conclude that neither of them had exactly come to the point, and would present us

with another commentary.

However, I would request all those who are particularly concerned, to examine the queries and the replies, and, so far as they obtain new light, so far my labor has not been in vain : and if they perceive any thing like personal reflections, I desire them to join with me to find an apology in the infirmities of human nature, united with a precipitancy of spirit with which some of us despatch our communications nowa-days, and hurry them off to the printer, without

calm revision and correction. I will only add, that I have conversed with both those brethren since they wrote, and found neither of them fully satisfied with those resolutions, and design to have them revised at the next Conference. Andover, Dec. 14. A. KENT.

P. S.-I think Br. Scott's communication in the Herald of last week, on the "decrease of members,"

understood that our Minutes begin with the Pitts-burgh and with the Genesee Conferences. The Ohio burgh and with the Genesee Conferences. The Ohio Minutes begin and end differently. We must refer to our own Minutes for correct information. Much has been said about our decrease, and a great many conjectures made why and wherefore, &c.; and the writers generally conclude others are in the fault. I think it would be best for each of us to search and try our hearts—to seek for all the mind which was in Christ, and the Lord will not permit us to labor in Christ, and the Lord will not permit us to labor in A. K.

# ZION'S HERALD.

BOSTON, WEDNESDAY, DECEMBER 21, 1836.

TO OUR PATRONS.

It costs more in nearly every item of expense, to

2. Let all who are now in arrears, forward the amount due, I without delay. 3. Let all the present subscribers, turn agents; and furnish us with at least, one new subscriber each. Some

New Year's Present of 5 subscribers each. And, with the choir, in performance of that important part of New Year's Present of a substitute of the substi

5. If any subscriber, from unavoidable circumstances, should find it necessary to discontinue the Herald, let it be a standing rule, among both Agents and subscribers, not to send such a name, without a new one to balance it.

BOSTON DISTRICT MEETING.

BOSTON DISTRICT MEETING.

Times Herald, the

New England Conference of the M. E. Church, met in the vestry of Bromfield-street Church, Boston, on Tuesday Dec. 6th, 1836. On nomination of the Presiding Elder, B. Otheman, Rev. T. Merritt, was chosen Chairman, and E. Otheman was appointed Secretary. After prayer by Rev. A Kent, and Rev. D. Fillmore, the Chairman stated the object of the meeting to be the improvement of each other in Christian character and in ministerial qualifications and means of usefulness. In accordance with this object, the chairman presented several topics for consideration, which were adopted by the meeting as the order of business during their session. The following are the general questions presented by the chairman:

I. How may we improve as Christians?

II. How may we improve as ministers? III. How shall we improve our congregations in the public worship of God?

On these and relative subjects, the following resolution among others, were adopted by the meeting, and ordered o be published in Zion's Herald, under the direction o the Committee.

Resolved, That we will, as far as practicable, conform to the Discipline (Ch. i. Sec. 16. Ans. to Ques. 1.) in reference to the hour of rising in the morning.

Resolved, That we will endeavor to spend the first hour after rising in the morning, as the Discipline directs, and especially to pray for the witness of the Spirit, the sanctification of body and soul, and that God will keep us from all sin

Resolved, That we will endeavor, as the Discipline di- our people. rects, to use as much fasting, or abstinence every week, as our health, strength and labor will permit. Resolved, That as a means of maintaining and improv-

ing our Christian character, we should cultivate the habit of scriptural liberality, and particularly guard ourselves against covetousness; thereby conforming to the Disci-pline in respect to not laying up treasure on earth, and doing all possible good to the souls and bodies of men. Resolved, That we will endeavor to show ourselves

acquainted with every member of the church under our charge, respectively, and with every family, and, as far as practicable, with every individual, in our congregations, for the purpose of personal, religious conversation.

Resolved, That we consider the practice of evil-speaking to be a fruitful source of much injury to ourselves, and to the church of God, and, therefore, we will endeave the evident the practice in a present.

or to avoid the practice in every form, and, as a prevent ive, attend more rigidly to those parts of our Discipline where we are enjoined to pray earnestly for, and speak freely to each other—when we meet, never to part with-out prayer—take care not to despise each other's gifts— never to speak lightly of each other—to defend each other's character in every thing as far as is consistent with truth, and labor, in honor, each to prefer the other before

that we have suffered as ministers generally, and as young preachers in particular, by neglecting to advise one another in regard to Christian and ministerial qualifications and, therefore, we pledge ourselves to attend more uniformly to the important duty of helping each other, by making frequent inquiries of each other in regard to our spiritual state, and theological and literary attainments

and pursuits.

Resolved, That we consider the evil of idle and un-Resolved, That we consider the profitable conversation which is too prevalent amongst us, to be a great hindrance of our growth in grace as Christian ion, both with each other, and with others, to set God before us, and to have some worthy object in

Resolved. That we consider the frequent practice of preachers turning over the leaves of a hymn book, puting down the head, and writing a skeleton during the delivery of the sermon of the afficiating elergyman, is a breach of the rule of propriety, and is setting an evil ex-ample to our congregations, the imitation of which we ample to our congregations, the inflation of which we should most deeply deplore; and that, therefore, we will avoid ourselves, and exert our influence to induce others to avoid, every appearance and action in the pulpit, which is inconsistent with the character of ministers, and with the inforcest which we are expected to feel in the precise. the interest which we are expected to feel in the proclamation of the glorious gospel.

Resolved, That our Lord's Prayer, (so called) in mat-

ter, simplicity and comprehensiveness, was designed to be a proper sample of those devotions, which are well pleasing and acceptable to God; and that in conformity to the Discipline of the M. E. Church, we will frequently use the form which our Lord has given us in co public worship; and we believe that it should be consid ered equally important, as a model for the private and so cial devotions of our people.

Resolved, That in view of the important fact, that the early settlers of this country, and the framers of our po-litical compact, recognized the authority of divine reve-lation, and also, inasmuch, as the Scriptures make it our imperious duty, therefore, we will more frequently remember our rulers, in our public addresses at the throne f grace.

Resolved, That it shall be our uniform practice, when-

ever notes are put up in consequence of sickness, to visit the individual whenever it is practicable, immediately after the close of public service; and in case of notes, in consequence of the death of a person, to visit the bereaved family, as soon as possible in the forenoon of the next. Their decision is worthy of deep consideration. This

Resolved, That we deeply regret the practice, somewhat prevalent both among our preachers and people, of the too frequent and careless use of the Lord's name in

hold them. But it will be said, that this does not touch the point of difficulty,—the power to abolish slavery is exclusively with the States who hold slaves. And here we can do nothing.

But it will be said, that this does not touch and the point of difficulty,—the power to abolish slavery is exclusively with the States who hold slaves. And here we can do nothing.

But is it clear that the free States can do absolutely nothing to put away this evil in the slave States?—

The Rev. Mr. Cross ar csc and powered others from East least, and several others from East least, as once a quarter, and that for two years we have been going astern, &c. Whoever will look to their children; and exert our influence to have stated the Minutes of 1835, will find an increase of 13,744; so that the decrease has been only one year, as exhib
The Rev. Mr. Cross ar csc and so associately himself and several others from East least, as one a quarter, to preach on the subject, or on that of the duty of parents to their children; and exert our influence to have stated to their children; and exert our influence to have stated to preach on the subject, or on that of the duty of parents to the Minutes of 1835, will find an increase of 13,744; so that the decrease has been only one year, as exhib
so that the Minutes of 1836,

Resolved, That we consider it necessary for the prop regulation of the churches under our care, that the fol-lowing books be obtained, where they are not already used, at every station and circuit, viz:—one for a record of the names of members of the church that are in regular standing, and of the baptisms, kept either by the Freacher in charge, or by the recording steward; one for the record of the quarterly meeting conferences, and one for the stewards' business, containing a regular and minute account of all monies collected and dishursed. account of all monies collected and disbursed.

It costs more in nearly every item of expense, to make a paper now, than it did three years since. Still the price is the same. Suppose we were to diminish the size! Would our subscribers be pleased with this? No. What shall be done then?

1. Let all the present subscribers continue to take the paper, paying punctually in advance.

2. Let all who are now in arrears forward the amount.

Resulted. That we highly disapprove of the precise of Resulted. That we highly disapprove of the precise of Resulted.

Resolved, That we highly disapprove of the practice of sitting in public worship in time of prayer, and that we will exhort all our congregations to kneel with us during that solemn part of divine service.

Resolved, That we are highly gratified with the increasing attention given by

furnish us with at least, one new subscriber each. Some can send us three or four, which will go to offset the want of opportunity, or ability, or disposition in others.

4. Let all the preachers resolve to furnish us with a furnishing cach. And the preachers resolve to furnish us with a furnishing cach. And the preachers resolve to furnish us with a furnishing cach.

to the meeting Col. D. D. BRODHEAD, who wished to make a communication respecting the New Market Academy, at the request of the Trustees of that Institution .-Col. Brodhead made a statement of the present condition of the Academy, and that the N. H. Conference at its late session, had taken it under its especial charge, and patronage, and further expressed the desire of the Trustees, hat some order might be taken by this meeting, as far as they could consistently, to favor its operations, explaining the grounds on which said Trustees thought that this Institution had some claim to the countenance and aid of the Methodist community within the bounds of the New England Conference. Among the considerations which induced the meeting to adopt the following resolution on the subject, may be noticed the fact that this Academy is about equi-distant from the three flourishing Academies under the patronage of the community in New England, viz :- Wilbraham, Newbury and Readfield, that it is the only Methodist Seminary in the State of New Hampshire, and that the increasing intelligence among our people, reveals the need, and awakens the desire of a more extended education, which can be satisfied only by multiplying and enlarging the sources of instruction. The folowing resolution was ordered to be published in connec tion with the rest.

Resolved, That, as a statement of the present condition of the New Market Academy has been made to this meeting, we cordially rejoice in its transfer to the N. H. Con ference, and recommend it as worthy of the patronage of end it as worthy of the patronage of

J. Horton, ) Committee O. SCOTT, of Publication

A Historical view of the Council of Nice, with a translation of Documents. By the Rev. Isaac Boyle, A. M. Boston: James B. Dow, 1836.

Mr. Boyle introduces this view with a brief history

Resolved, That we will endeavor to show ourselves of industry, and guard against all extravagances on ourselves and our families.

Resolved, That in addition to plain, faithful and affectionate preaching, we will endeavor to become personally requainted with every member of the church under our Register.

We understand by the above, that it is the translation of the documents, in which the editor of the Register places full confidence. One of these documents is a letter of Alexander, Bishop of Alexandria, the superscription of which is as follows:

To our beloved and most honored colleagues, in all places, in the ministry of the Catholic Church, Alexander, greeting in the Lord.

This Letter was written directly after the Council of Nice, which assembled in June, A. D. 325. The object of this Letter was to warn the churches against Arianism, for the discussion of the doctrines of which, the Council Resolved, That we are deeply convinced of the fact, of Nice was convened, and by whose decision, those doctrines were condemned. Alexander mentions in this Letter the names of those, who had become apostates, at the head of which, stands Arius. He says,

"What they advance in opposition to scripture is this

God was not always a Father, but there was a time
when he was not a Father. The Word of God was not always, but originated from nothing; for God, who exists, created him, who was not, from that which did not exist. Therefore there was a time when he was not. to be a great hindrance of our growth in grace as Christians, and a great barrier to our usefulness as Christian ministers; and, therefore, that we will strive in all our conversation, both with each other and with others to he is one of his works and creatures, and is improperly termed the word and wisdom, since he himself existed by the proper Word of God, and by the wisdom which is in God; by which, as he created all things, he made the

in God; by which, as he created all things, he made the Son. Therefore, by his nature, he is exposed to change and alteration, in like manner as other rational beings.—
The Word is foreign and separate from the substance of God, and the Father cannot be declared by the Son, and is invisible to him. Neither does the Son know the Father perfectly and accurately, neither can be see him perfectly. Nor does the Son know what the nature of his own substance is. He was made on over account. nis own substance is. He was made on our account that God might create us through him, as his instrument nor would he ever have existed, unless God had deter nor would he ever have existed, unless God had determined to create us. And when they were asked whether the Word of God could be changed, as the devil is changed, they were not afraid to reply, Yes, he can, since he is mutable by his nature, being begotten and created. Such declarations having been made by Arius with unblushing effrontery, w2, with the bishops in Egypt and Lybia, having met together, in number nearly a hundred, have excommunicated him and his followers."

"Many heresies, indeed, have existed before their time, which have proceeded with licentious daring to great

which have proceeded with licentious daring to great extravagance. But they, having endeavored in all their iscourses to subvert the dignity of the Word, have justified, in a manner, these heresies, so far as it was it their power, by their own nearer approach to Anti-christ. For this reason they have been publicly expelled from the Church, and condemned by an anathema. We are grieved, indeed, at the ruin of these men; the more so, that having once been instructed in the doctrine of the Church, they have now departed from it.

We believe it is conceded by all, that the Council of Nice was composed of men sound in piety and doctrine. doctrine was new to them. They looked upon it, as a great and dangerous heresy. If Unitarianism is the doctrine of the New Testament, is it not strange, that the prayer, and other religious exercises, and that we will do our utmost to remove the evil. version of sinners. The two travelling, two lo " Christians of different de ramental table on the Sabl of Jesus. After this, all in the last month were retar, when about one hund forward. O, what an inte one month, about one hun saved in our neighborhood " garden of the Lord," as once famed for vice, with has in it but thirteen non

DECEMBER 21, 18

Rev. J. Lanius gives a

held on Bellevue Circu

lasted ten days, and whi

RE

SANDW BR. BROWN-I have be in charge, to forward you ligion which has recently this town, (Monument an feel it my duty to be caut one hand, nor to rob God o

are groaning for redemption

his name be all the glory. I consider every inch of -I mean vital godliness-say, it is matter of joy to kingdom of God, is saying to rain gold and silver from the clouds, and put an en reign of death, it would a an immortal spirit emergi breaking the adamantine of ness were seen soon after versions took place, and at al others. It is thought 20 subjects of pardoning mer others are sincerely inqu saved ?"

When we consider the with in this place-the poi valent-the false views w Methodism, and the few righteousness' sake-we s God in what has already l pastoral visits have been am persuaded that, were there would be more succ I cannot say that this noise or confusion; some

others were glorying in th

that there was no inconsist

but this I can say, that c and the people, we had ty, and the same state of t May the blind receive t privilege to pray for our o to reprove them gently, on the authority of Jesus We are indebted to bro burn for their timely as during the meeting.

Sandwich, Dec. 14.

ENCOURAGING .- The been called upon to aid in distillery and brewery, by from these manufactories nobly responded to the a ing of nearly one thou New York alone. There fourteen thousand bushe bany this year, than last there has been a full crop

FOR ZI "THE PRIZE OR COVETOUSNESS T This work has been mended in the most resp

An attentive perusal of i instruction, upon a most ples practically exempli tire world to the reign of itself to all who pray for Its style combines purity of good taste. Its doctri holy truth, and its ille to impress them on the mit penetrates the heart, la that principle, most app truth to the conscience, complishing immense go It should be in the posse pecially of every Christia er who possesses a numb the express design of le

Boston, Dec. 14.

FOR ZI ADDRESS O MR. EDITOR-I have ards of Boston District is good-very good. It I hope every person into may have passed it over will take the first oppor-taining it, and read the those who have given it to refresh their memories ing. Our official member ly acquainted with thi ber of the church, male it. I am rejoiced, that neat and convenient par send in their orders im their people, and then among their members. church who will grudg Address. There ought

ed within the bounds of There is one point, or needs mending. And the keep up a sufficient dis the stated ministry at h stitutions. They spea " charity" and " givin gospel should be consi moral obligation, and paying. The committee but they have not, I thi guarded; though they scription should be cons fact is, every member of subscribes any thing, or What the Stewards sa having it " systematice

That, in our opinion, it is most consistent omy of the M. E. Church, that, in receiv-ther on trial, or in full connection with the names be previously mentioned to the offi-and if there be no objection by such official o, and after suitable inquiries, proposed to Preacher in charge, in the presence of the be received, provided no objection be made a, and that they be received into full connece church or congregation, after they have east six months on trial, and have been bap-

That we consider it necessary for the propethe churches under our eare, that the fol-be obtained, where they are not already us-tation and circuit, viz :—one for a record of members of the church that are in regular members of the church that are in regular of the baptisms, kept either by the Freach-or by the recording steward; one for the quarterly meeting conferences, and one for business, containing a regular and minute

business, containing a regular and minute monies collected and disbursed. Flat we consider it necessary also for the expressed in the foregoing resolution, that in charge, keep and preserve a list of the vationers, together with the time of their beau trial, distinct from the foregoing records, list to his successor, together with a notice the place where the regular Church Reund.

und. That we highly disapprove of the practice of lic worship in time of prayer, and that we lour congregations to kneel with us during art of divine service.

art of divine service.

That we are highly gratified with the inntion given by our people to the scientific
music, and that we earnestly recommend to
tions, the study of the art of singing, and,
with the Discipline, to unite, as far as possible, r, in performance of that important part o

That we will recommend our congregations mselves, especially the children and youth, and Hymn Books for the purpose of using e worship. That the first Friday in January be observ-

eral appointments, as a day of fasting and revival of religion among us; and that we write our brethren throughout the Confer-with us on that occasion. se of the session, the chairman introduced

g Col. D. D. BRODHEAD, who wished to unication respecting the New Market Acadequest of the Trustees of that Institution .made a statement of the present condition ny, and that the N. H. Conference at its late ken it under its especial charge, and patarther expressed the desire of the Trustees er might be taken by this meeting, as far as ensistently, to favor its operations, explaining on which said Trustees thought that this Insome claim to the countenance and aid of the nmunity within the bounds of the New Engnee. Among the considerations which ineeting to adopt the following resolution on ay be noticed the fact that this Academy is tant from the three flourishing Academies ronage of the community in New England. nam, Newbury and Readfield, that it is the t Seminary in the State of New Hampshire, increasing intelligence among our people, eed, and awakens the desire of a more extion, which can be satisfied only by multilarging the sources of instruction. The foltion was ordered to be published in connec-

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J. HORTON, Committee O. SCOTT, of Publication.

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s B. Dow, 1836.
introduces this view with a brief history controversy; and the history of the Country several interesting documents. documents relating in the author's own translation, in the

bly in the author's own translation, in the ich we place full confidence.—Christian and by the above that it is the translatio ents, in which the editor of the Register nfidence. One of these documents is a let-

der, Bishop of Alexandria, the superscripis as follows: oved and most honored colleagues, in all

ministry of the Catholic Church, Alexanin the Lord.

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th respect to his essence. Neither is he by
se Word of God, nor his true wisdom, but
is works and creatures, and is improperly
ford and wisdom, since he himself existed
Word of God, and by the wisdom which is
hich, as he created all things, he made the in like manner as other rational beings. oreign and separate from the substance of Father cannot be declared by the Son, and him. Neither does the Son know the tly and accurately, neither can he see him or does the Son know what the nature of stance is. He was made on our account, tance is. He was made on our account, it create us through him, as his instrument; ever have existed, unless God had detere us. And when they were asked whethof God could be changed, as the devil is y were not afraid to reply, Yes, he can, utable by his nature, being begotten and heclarations having been made by Arius ng effrontery, we, with the bishops in Egypt aving met together, in number nearly a aving met together, in number nearly a excommunicated him and his followers." esies, indeed, have existed before their time, proceeded with licentious daring to great
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### REVIVALS.

version of sinners. The only preachers present, were two travelling, two local and a Baptist minister .-"Christians of different denominations met around the sacof Jesus. After this, all who had embraced religion with- the gospel? in the last month were requested to come around the altar, when about one hundred persons of all ages pressed forward. O, what an interesting sight! In the space of of the pamphlet in the following sentence, viz. one month, about one hundred and sixty souls have been saved in our neighborhood. Bellevue has become the inheritance for our children, all demand of us a garden of the Lord," and the little town of Caledonia, charity." are groaning for redemption."

## SANDWICH, MASS.

ligion which has recently taken place in the West part of mon consent use the word "charity," when applied to this town, (Monument and Scussett). In doing this, I such deeds, and will continue so to do. feel it my duty to be cautious not to exaggerate on the his name be all the glory.

—I mean vital godliness—of eternal importance; and to say, it is matter of joy to witness a soul born into the kingdom of God, is saying but little. Were the Almighty to the use of the phrase,—"the great principles of b to rain gold and silver from heaven, and drop bread from nevolence." the clouds, and put an end to all disease, and stop the reign of death, it would not be so great matter of joy, as the Committee, that the use of terms strictly proper an immortal spirit emerging from darkness to light, and would have been better, and we regret that such were breaking the adamantine chain of sin. Signs of serious- not used. ness were seen soon after the Conference; some conversions took place, and at a Four Days' Meeting, several others. It is thought 20 persons have been made the

am persuaded that, were there more of this among us, peacefully withdraw from it." there would be more success in the great work of saving

I cannot say that this revival went on without any noise or confusion; some were groaning to be delivered, others were glorving in their shame. Neither can I say that there was no inconsistency shown by our own friends, no excess of zeal, no unjustifiable expression or action; but this I can say, that considering the place, the work, ed. Twenty-three preachers travelling, and local, were and the people, we had remarkable order and solemnity, and the same state of things continues.

May the blind receive their sight. It is our duty and to reprove them gently, and offer them the bread of life on the authority of Jesus Christ.

We are indebted to brothers Steele, Mayo and Sherburn for their timely assistance, and successful labors during the meeting.

JOSEPH MASH.

Sandwich, Dec. 14.

Yours affectionately,

ligencer states, that the farmers of New York, having been called upon to aid in extinguishing the fires of the distillery and brewery, by withholding their coarse grains from these manufactories of paupers and criminals, have enly influence seems to circle about him, and diffuse itself nobly responded to the appeal; and have helped to the among the preachers. His exhortations to the candidates New York alone. There have been two hundred and ed that holiness of heart was the great qualification in a fourteen thousand bushels of barley less, received at Al- minister. I think he excited a hallowed influence in that there has been a full crop in the State.

# FOR ZION'S HERALD.

"THE PRIZE ESSAY-MAMMON; OVETOURNESS THE SIN OF THE CHURCH

mended in the most respectable periodicals of the day. - brought into the neighborhood of Charleston, S. C. Dis-An attentive perusal of it cannot fail to impart important tances are annihilated, and places which were once far instruction, upon a most important subject. Its princi- off, and hardly heard of, have come near us, as if to cultiples practically exemplified, would soon subject the en- vale a more sociable and friendly feeling. I look upon tire world to the reign of Christ, and therefore commends this to save the Union. This will identify and blend itself to all who pray for the extension of his kingdom. - Northern and Southern interests together. I can but look Its style combines purity, simplicity, elegance, and power; and if only for this, it should be read by all the lovers cinnati Rail Road, as a most providential thing at this time. of good taste. Its doctrines are derived from the volume For several years the dreadful crisis, the dismemberment of holy truth, and its illustrations are admirably adapted of the Union, seemed hastening on ; but this internal comto impress them on the mind. The facility with which munication, is the link that will bind them together. it penetrates the heart, laying bare the smallest fibres of The state of religion is still low through this country, that principle, most appropriately denominated "the root generally. But we have had a glorious revival in our of all evil;" and the power with which it applies the school lately. We seem to be prospering, and have depecially of every Christian minister. I know a lay broth-its session at Columbus, on the 7th December. er who possesses a number of copies, which he keeps for the express design of lending them to others.

JOTHAM HORTON.

Boston, Dec. 14.

FOR ZION'S HERALD.

ADDRESS OF THE STEWARDS. MR. EDITOR-I have read the Address of the Stewards of Boston District with a good deal of interest. It is good-very good. It is well timed, and to the point. I hope every person into whose hands it has fallen, who may have passed it over in consequence of its length, will take the first opportunity to look up the paper conto refresh their memories by giving it early a second read- ervation. ing. Our official members, especially, should be thoroughly acquainted with this document;-indeed, no member of the church, male or female, should be ignorant of it. I am rejoiced, that it has been published in a very neat and convenient pamphlet form. Let the preachers send in their orders immediately, for enough to supply their people, and then, let the Leaders distribute them church who will grudge a few cents, for a copy of that sage the last day in May from Lowell to Burlington, a Address. There ought to be 15,000 copies of it circula-

ed within the bounds of our Conference. There is one point, only, in the Address that I think needs mending. And that is this: The Stewards do not cept Tyler's in said Nashua, nor at any other tin keep up a sufficient distinction between the support of the stated ministry at home, and giving to charitable institutions. They speak of the whole in the light of "charity" and "giving"—whereas, the support of the gospel should be considered in the light of debt, and moral obligation, and therefore, should be spoken of as paying. The committee, are probably of this sentiment; but they have not, I think, been sufficiently on this point guarded; though they do say in one place, that the subscription should be considered a "sacred debt." But the

the highest importance. Every thing depends upon this. A good system is all important-but we want the clock Rev. J. Lanius gives an account of a Camp Meeting work in our operations. We want not only yearly and held on Bellevue Circuit, Missouri Conference, which quarterly payments-the monthly and weekly are better. lasted ten days, and which was remarkable for the con- Weekly Class Collections are, in my opinion, by far the best for many parts of our work.

Perhaps, Mr. Editor, you can tell us what you mean by a "liberal charity," "giving," and " the great prinramental table on the Sabbath, to commemorate the death ciples of benevolence" when applied to the support of O. SCOTT.

Lowell, Dec. 12. The phrase "liberal charity" occurs on the 8th page

The cause of God, the welfare of our country, and an

once famed for vice, with an adult population of fifty-five, Suppose a question were to be discussed, whether there has in it but thirteen non-professors, and some of them is such a thing as charity, or not. Some would contend without doubt, that wherever it is the duty of man to assist his suffering fellow-man, it is a debt which he justly owes, and which the ought to pay. And so in re-BR. BROWN-I have been requested by the preacher gard to the contribution of money for any other laudable in charge, to forward you an account of the revival of re- purpose. Admitting this to be true; yet people by com-

With respect to the word "giving," it is used for one hand, nor to rob God of any honor on the other. To "paying," not because any one supposes it is giving, but because it has been so used. No person is prepared to I consider every inch of ground gained by Christianity say the salary of a preacher is not a debt, and where the

On the whole, however, we are free to say, as one of

## ON THE SUBJECT OF ABOLITION.

Gov. McDuffie in his late Message recommends the subjects of pardoning mercy in this revival, and we hope adoption of a solemn legislative declaration, that, Conothers are sincerely inquiring " what shall we do to be gress " has no right to abolish slavery in the District of Columbia, and is under no constitutional obligations to re-When we consider the discouragements we have met ceive the petitions of the people of any of the States with in this place—the poisonous opinions which are prevalent—the false views which the people have taken of shall emancipate the slaves in said District, or in any of Methodism, and the few who are willing to suffer for the Territories of the United States, South Carolina, it righteousness' sake—we see, clearly, the mighty hand of common with the other slaveholding States will be ab-God in what has already been done. Brother Holway's solved from all constitutional or moral obligation to repastoral visits have been a blessing to the people, and I main any longer in the Union, and may rightfully and

> INDIANA CONFERENCE.-The Western Christian Advocate states that this Conference closed its session Nov. 4th, at Indianapolis. Bishop Roberts presided .-The session was harmonious, and much business of a very important nature was transacted. Twenty-four preach ers were admitted on trial, one re-admitted, and six locatordained deacons, and eighteen elders. Their net increase during the year is 2886.

The great increase in most of the Western Conferences, privilege to pray for our opposers, to seek their best good,

[Correspondence of the Herald.]

Oneida Conference—Bishop Waugh—Temperance Meeting—Great Rail Road from Charleston to Cincinnati-Revival.

GEO. CONF. MANUAL LABOR SCHOOL, Covington, Nov. 23, 1836. DEAR SIR-After attending the session of the Oneids ENCOURAGING .- The American Temperance Intel- | Conference, 1 came direct to Georgia. Bishop Waugh closing of nearly one thousand distilleries in the State o to become holy, were powerful and moving. He insistbany this year, than last; notwithstanding it is believed, Conference. The Missionary spirit seems rising there, and I think religious feeling, generally. Br. Lindsey gave us a pleasing missionary and temperance speech.—
We carried the doctrine of totalism, (advocated by Br. L.)

by the overwhelming majority of the whole congregation, minus one. Rail Roads are being construct This work has been noticed, and deservedly recom- You have heard, I suppose, that Cincinnati is about to be

truth to the conscience, render it a fit instrument of ac- termined to establish Emory College. Brother G. W. complishing immense good, to the church and the world. Lane is with us, in fine health and spirits. Our term will It should be in the possession of every Christian and es- soon close, and we shall go on to Conference, which holds

> The cause of education is advancing in this country. Yours, &c.

We copied into the Herald of Nov., an article from the Lowell Messenger, which went to implicate a Roman Catholic Priest, by the name of Peter Connelly, as guilty of a very high crime. We have been requested by the Priest himself to publish the following affidavits which we readily comply with, as it is no more than an act of sheer justice.

In his own affidavit, Mr. Connelly has a saving clause. viz. "in the manner stated in the Lowell Messenger." &c. We don't know what he means here. He may by taining it, and read the article carefully through; and that phrase, have meant simply to refer to the statement those who have given it a hasty perusal, would do well made in the Messenger; or it may be an intended res-

The second affidavit is the only one of any value .-Where is Mr. Eastman's, the gentleman mentioned in the second. His would have been worth them all.

I Peter Connelly, formerly Catholic Priest in Lowell. in the Commonwealth of Massachusetts, declare that I have never been found in any Hotel in Nashua, in the State of New Hampshire, in the company of any female, in the manner stated in the Lowell Messenger of Saturamong their members. There are few I trust, in our day, August 13th, last. I further acclare that I took paspaid the fare for the whole passage before I set out, and received a ticket for the same, which carried me through -and I do further declare that I never took stage in Nashua, for Montreal, and never slept at any Hotel ex-

> Middlesex-ss. Nov. 9, 1836. J. LOCKE, J. P.

scription should be considered a "sacred debt." But the fact is, every member owes a "sacred debt," whether he was taken into the house; he lodged there that night was taken into the house; he lodged there that hight subscribes any thing, or not.

What the Stewards say of a "systematic plan," and of having it "systematically carried into operation," is of abled to state the particular day from the Registry kept

## ZION'S HERALD.

at the Bar, where I find his name, in his own hand writing. There was not, to my knowledge, any semale in his company, or any that came with him, unless there might have been semale passengers in the stage, of which however, I have no particular recollection. There was none that staid or kept with him while at the house; and his

WILLIAM CARTER. Hillsborough-ss. Sept. 24, 1836.

signed is true. DANIEL ABBOT, Justice Peace.

I, Erastus W. Lawrence, of Lowell, County of Mid-I, Erastus W. Lawrence, of Lowell, County of Middlesex, and Commonwealth of Massachusetts, depose and say,—That on the first day of June last, I sold a ticket, and was paid for it by the Rev. P. G. Connelly, for his passage from Lowell to Burlington, Vermont.—I fix the day from a charge on Mr. Hadley's Book. The ticket itself may be now in the hands of Mr. Riddle, and Mr. Riddle was present when I gave the ticket; and when the money was paid Mr. Riddle was present. Mr. Connelly paid for his own passage, and considerable baggage, amounting to the aforesaid sum. Mr. Connelly took his seat in N. P. Kimball's line at Lowell and was to take his seat at N. Seshua the part merging in the Handley is the seat at N. Seshua the to take his seat at Nashua, the next morning, in the Han-over line. I think the charge made against Mr. Connelly arises entirely from his paying and taking his seat in the line of stages which he did. I understood that Mr. Connelly went through to Burlington agreeable to his ticket. I have seen him once since, and gave him a similar ticket, for which he paid.

E. W. LAWRENCE.

by him signed before me,

John L. Sheafe, Justice Peace.

"A COMMANDER-IN-CHIEF WANTED .- The Texas Telegraph speaks of Generals Rusk, Felix Huston and Green as admirable men, who will most effectually second a commander-in-chief of the army in freeing the erritory of Texas of its expected invaders; but inclines to the opinion that an able general should be invited from the United States.

e United States.

"For our part we see no need of such an extraordinameasure. We consider Gen. Felix Huston in bravery

ut an officious intermeddling in the affairs of others, with the following morning." but an officious intermedding in the affairs of others, with which we have no concern. Just look at the last sentences, and coming too from a minister of the Gospel, who should be emphatically a man of peace. It sounds more like the parlance of a riotous grog-shop, than the words of a minister of Christ.

\*\*Distressing Accident.\*\*—We learn from Easton that a son of Mr. B. E. Macomber, 15 years old, and a young lady named Davidson, about 19, were drowned in that town on Friday last. They were upon the ice, on a factory pond, when it broke through and they were lost.\*\*—Dedham Patriot.

tion of the author seems to have been, to shew to " young the corners of our streets on Sunday, announcing that men especially, that there is a mode of recreation more rational in itself, than many of the numerous plans which ple of Philadelphia at the County Court Room. It seems are devised for the occupation of their leisure hours."

er a few weeks since, that the air of the Quadrille in the

In the House of Representatives on Monday, the 12th and cheers,—the latter few and far between, some were inst., petitions were presented from Massachusetts, prayon imported grain.

In the Senate on Tuesday, the resolution offered by Mr.

Leave in a carriage, without any molestation except groans and hisses.—Penn. Inquirer. Benton in relation to the abolition of copper coinage, &c.,

Matthias the "Prophet."—We learn that this notoring taken up and agreed to

rom Indiana, was badly scalded by an explosion on board of a steamboat while on his way to Washington. He died days since, while engaged in angry altercation with his few days afterward at Cincinnati. His age was 35. He wife. was to have been married to a lady at Philadelphia, to

whom he was engaged. Hon. Geo. Poindexter, member of Congress from Misouri, stepped out of a door of the 2d story in a house at Natchez, falling to the ground, twelve to fourteen feet. There was no railing or guard about the door. He was He was not expected to live by the last accounts.

CLASS BOOK OF ANATOMY .- The Class Book of Anatmy, explanatory of the 1st principles of Human Organization, as the basis of physical education. Designed for Schools. By J. V. C. Smith, M. D. With numerous illustrations, and a vocabulary of technical terms. Second edition, revised and enlarged. Boston: R. S. Davis .-

Our opinion may be given in a few words. It is an

"Blows should by no means be given children on the head, either by the hand, as in boxing the ears, or by sticks, ferules, and the like relies of the old and obsolete mode of school government. The entire character and destiny of a child may be altered by a rap on the half-

friends, and trying to asssist him.

SUICIDE .- Julias Dilleg, a Frenchman, committed uicide in the jail, in this city, by cutting his throat with a razor. He was tried for stealing a watch from a passenger on board the Portland steamboat, was found guilty, d sentenced on Saturday last to three years in the State Prison. In the evening of the same day, he committed the deed.

The Kentucky Conference raised for Missionary purcoses last year, the sum of \$1,676.

FIRE AT WASHINGTON!

deportment was that of a gentleman, while he was here. on Thursday morning last. It took between 4 and 5 o'-My impression is, that he retired to bed before all the clock. Not a paper or a model was saved from the Paevening stages had arrived. tent Office. The whole of Wednesday evening's mail was also burnt. It took in the cellar, and was undoubtedly the work of incendiaries. [ All the books and pa-Then the above named William Carter personally appeared and made oath that the above affidavit by him

> We learn by the Bristol (R. I.) Gazette, that a Sailor's Temperance Boarding House has been opened at

### General Intelligence.

Boston Academy of Music .- The Boston Academy of Music will commence their series of public performs Music will commence their series of public performances for the present winter at the Odeon, on Wednesday evening of next week, with the celebrated Oratorio of "David," by Neukomm. We believe this institution to be among those that are highly deserving the patronage of the community. Aside from the primary object which they have in view, the cultivation of talent in the art which they teach and the dissemination of a bicker and Commonwealth of Massachusetts.

Middlesex—ss. On this sixteenth day of November,

A. D. 1836, then personally appeared the above named

E. W. Lawrence, and made oath to the above statement,

afford a rich, chaste, and agreeable evening's entertain
the community. Assure they have in view, the cultivation of talent in the arc

which they teach, and the dissemination of a higher and
more refined musical taste generally, their performances
afford a rich, chaste, and agreeable evening's entertain-

In addition to the new nusic which they brought be-fore the public last year, they have now in preparation several pieces that have never been performed in this country. Among them we perceive is Schiller's cele-brated song of the "Bell," music by Andreas Romberg, the words of which we understand have been translated from the German, in a style adapted to the music, by SAMUEL A. ELIOT, President of the Academy. It is spoken of as being of a character highly pleasing and popular.—Mer. Journal of Friday.

ry measure. We consider Gen. Felix Huston in bravery and military science fully equal to any commander, not excepting Santa Anna, which Mexico has produced within a quarter of a century. And while Gen. Samuel Huston sustains the highest civil station in the new republic, let Felix Huston bear its sword. Try him! we will answer for his mettle."

We extract the above from the Mississippi Christian Herald, edited by Rev. J. N. Maffitt, and published unded we doubt if he will ever recover from his present state of feebleness. A subscription was set on foot in deed we doubt it he will ever recover from his present state of feebleness. A subscription was set on foot in We consider it not only insurrectionary in its character, court, to enable him to leave the city, which he did on

The President's Health .- The different accounts from chant, or the Christian Sketch Book. By Wm. A. Brewer. Boston: Crocker & Brewster. 1836.

This publication is the result of the intervals of leisure of a Boston merchant. It consists of upwards of 50 essays in prose and verse, on various subjects. The main inten-

Fanny Wright .- Hand-bills were posted on many that Fanny was rather fast. The following appeared i

The Editor of the Boston Recorder stated in his paer a few weeks since, that the air of the Quadrille in the
Wright Darusmont would lecture this evening at the Dis-

Per a few weeks since, that the air of the Quadrille in the November number of the American Magazine, is that of the Judgment Hymn in the Christian Lyre. We requested Mr. Tracy directly after, to name the volume and page of the Christian Lyre. We renew the request. Will be held, and that the use of the room cannot be add for that purpose. Dec. 12."

Notwithstanding the above, Fanny made her appearance at the Court House, about 7 o'clock last evening. A crowd of several hundred persons assembled, and the moment she approached the building, symptoms of disapprobation were manifested. Some cried out "Push ahead!" while amidst the hisses, groans, and cheers,—the latter few and far between, some were ing for a repeal of the duty on coal, and a motion was mitting this Amazon to address the people. In short, the made to inquire into the expediency of reducing the duty people treated her very gently, but so significantly, that on imported grain.

ous personage is now in Baltimore, and—will it be credited?—that he has actually found some followers among the mass of our population!—Balt. Pat. Wm. Thomas fell and died instantly at Portland, a few

Snow at the South .- The snow fell for several hours

at Edenton, N. C. on the 28th ult. An Inquest was holden yesterday morning before Alex An Inquest was holden yesterday morning before Alex. H. Putney, coroner, on the body of Samuel Guy, of Cape Elizabeth, aged about 62. He was found in a field where he had probably been for three days. Verdict of the Jury—death from exposure to the cold while in a state very badly injured, the fall breaking some of his limbs.— of intoxication. An empty jug lay near by.—Eastern

Argus. Coal for the next season .- The Mauch Chunk Courie mentions that preparations are making for sending a much larger quantity of coal to market next year than has heretofore been sent in any one season. Several new mining operations will be commenced on Beaver Meadow range.

COMMUNICATIONS.

Abraham Hews—George May (we will send the bills soon)—Wm. Gordon (There is no discount on Wood's; it is right now. We shall send C. C.'s paper to Buckland Our opinion may be given in a few words. It is an exceedingly excellent and interesting book. The author writes like a man who is thoroughly acquainted with the subject, and the whole is presented in a familiar, pleasing and in some respects, a captivating manner. We think its introduction into schools, an advisable step. The following sentence occurs on the 19th page:

"Blows should by no means be given children on the "Blows should by no means be given children on the C. W. Margardan, T. Twitchell, (hooks sent nor order). G. W. Macomber-Z. Twitchell (books sent per order.)

PAYMENTS FOR THE HERALD

Since November 28.
P. Ward, G. M. Hyde, J. Sweet, J. Reynolds, M. N. formed skull."

Boston Wesleyan Education Society was held at the Church in Bennett street, on Sabbath evening last. The meeting was addressed by five persons, three of whom were laymen. Thirty-one persons joined the Society as new members, after which a collection of eight dollars was taken up. This, no doubt, would have been much larger, had any notice of a collection been given.

We rejoice to see those who have the management of this excellent Society so spirited and euterprising. Is the way to accomplish good.

P. Ward, G. M. Hyde, J. Sweet, J. Reynolds, M. N. Reynolds, A. Walden, L. Jones, J. M. Lyman, M. Herrick, L. Morton, G. Collins, M. Cheever, A. Gleason, G. Love-joy, H. Ammidon, L. Jewell, E. Moore, J. Pierce, R. Estes, D. Jones, H. Mitchell, A. Young, J. Given, J. Y. Chapman, J. Baker, N. Moore, E. Freeborn, J. Foss, F. Heala, J. Willson, D. Willson, E. Davis, D. Morris, M. Rice, M. Tracy, P. H. Pray, A. Murdough, A. C. Morson, J. Brummett, M. Wooster, J. Libby, E. Hurd, G. Newell, M. Chapin, W. Miller, jr., Z. Norris, T. A. Clarke, J. Belcher, M. Miller, E. Adams, N. Bennett, W. Hinckley, L. Austin, J. T. Morrison, C. Stone, J. J. Worthington, E. Richardson, L. French, D. Parker, C. Chapman, S. Cushman, N. Pease, C. Wagner, W. Brown, J. Ford, D. P. Hatch, J. H. Jewett, and P. Howes, \$2 each.

Patrick and Barclay, who were arrested on suspicion of having attempted to rob and murder one Thompson in this city, recently, have been discharged, it having been made to appear, that the latter was in a state of intoxication at the time, and that the former were in reality his constant to the latter was in a state of intoxication at the time, and that the former were in reality his latter than the latter was in a state of intoxication at the time, and that the former were in reality his latter than the latter was in a state of intoxication at the time, and that the former were in reality his latter than the latter was in a state of intoxication. The latter was in a state of intoxication at the time, and that the former were in reality his latter was in a state of intoxication. The latter was in a state of intoxication at the time, and that the former were in reality his cts-John Felch, 25 cts-A. Penniman, and C. H. Little, 17 cents each.

MARRIED.

In this city, by Rev. Mr. Blagden, Mr. Hugh Rogers, to Miss Lydia Blanchard; Mr. Thomas Ferneaux, to Miss Susanna Welles.

In Charlestown, by Rev. J. Brackett, Mr. William Mason, to Miss Mary Chickering. At Jamaica Plain, Roxbury, Gen. Wm. H. Sumner, to

Mrs. Maria F. Greenough. In Cambridge, Mr. Samuel A. Noyes, of Worcester, to Miss Catherine M. Belcher, of C.

In Lunenburg, by Rev. Charles Virgin, Mr. Ephraim Fuller, of North Wilbraham, to Miss Deborah Harlow, daughter of Capt. Wm. Harlow, of L.

aughter of Capt. Wm. Harlow, of L.
In Hanson, on the 4th inst., Mr. Robert Perry, to Miss
Betsey Macomber, both of H.
In Corinth, Vt., on the 8th inst., by Rev. Mr. Smith,
Mr. Jonathan Fisk, Jr. of Topsham, to Miss Almira Noris. of Corinth ris, of Corinth.

DIED,

In this city, Mrs. Catherine, wife of Mr. Eben'r. Johnson, 28; Mrs. Betsey T., wife of Mr. William Smith, 35; David Townsend, Esq. Counsellor at Law, 55; Charles Aaron, son of Mr. Luther Nutting, 4 years; Anna Harriet, daughter of Alfred and Harriet Evans, 11 months; George Henry, only son of Mr. Geo Ellis, 5 months; George Henry, only son of Mr. Geo. Ellis, 5 months; Thomas, son of Mr. John Joy, 6 years. In South Boston, Harriet Eliza, daughter of Mr. Ly-

In South Boston, Harriet Enza, daughter of Shi. Lyman Bruce, 6 years.
In Cambridgeport, Mrs. Phebe Dole, of Charlestown, 70; Sumner Houghton, only child of Mr. George Parks, 15 months; John Scammell, son of Mr. J. L. Brigham,

In Roxbury, Mrs. Mary B., wife of Mr. John S. Hastings, 23.

tings, 23.
In Leominster, Rev. Abel Conant, pastor of the Unitarian Church and Society.
In Beverly, widow Sarah Thompson, 90. She was descended from Gov. Gage, of Revolutionary times, and has left descendants of her own of the fifth generation.

## Ship News.

PORT OF BOSTON.

Monday, Dec. 12.

Arrived, Brigs Black Hawk, Baker, Porto Cabello; Cecilia, Ryder, Baltimore;—Schs Mary Jane and Pearce, Philad; Perseverance, N York; Boundary, Eastport.

Cleared, Ship Saxon, Mansheld, New Orleans;—Bark Mary Frazier, Sumner, Sandwich Islands;—Brig Robert Waln, Philad;—Schs Wim Wallace, do; Renown, Franklin and Oscar, N York.

Tuesday, Dec. 13. Arrived, Ship Timour, Blackler, Canton; —Brigs Cor-delia, Jones, St Johns, N F; Rolla, Dudley, New York; —Schs Gleaner, Philad; Fame, Ellsworth; Dirigo, Ball,

Franklin; Asia, Prospect; Angerona, Saco; Merchant, Portsmouth.
Cleared, Brigs Hercules, Wise, New Orleans; Junius, Parker, Baltimore; Henrietta, Portland;—Schs Love, Jeremie; Chas Appleton, N Orleans; Tionet, New York;

MEDNESDAY, Dec. 14.

Arrived, Ship Ohio, Barker, N Orleans; —Brigs Maria
Theresa, Taylor, Siam; Wm Davis, Cornish, Smyrna; —
Schr Crescent, Parritt, Wilmington, Del.

Cleared, Brigs Toinette, Ewer, Cape Haytien; Grampus, Sayward, Havana; —Schs Cincinnatus, N Orleans;
Am Eagle, Dorchester and Hudson, N York. THURSDAY, Dec. 15.

Arrived, Brig Mary Helen, Elwell, Pernambuco.
Cleared, Ships Surat, Pratt, Calcutta; Eagle, Saul,
Mobile; Xylon, Putnam, do;—Bark Talent, Jenkins, Trieste; —Brigs Orion, Morrison, Havana; Hardy, Broughton, N Orleans; Palm, Snow, Philad; —Schs Splendid, N York; Comet, Belfast.

FRIDAY, Dec. 16. Arrived, Schs Molaeska, Thomaston; Minerva, Ports-Cleared, Brigs Caroline, Pratt, N Orleans; Magnolia, Hamilton, Portland;—Schs Fairfield, N York; Lurana,

Arrived, Brigs Gem, Matthews, Smyrna; Sarah Williams, Ellis, Trinidad; Franklin, Dow, Martinico; Sylph, Atkins, and Echo, Clark, Philad;—Schs Everlina, Portland; Dirigo and Dependent, Lubec; Dover Packet, Do-

ver.

Cleared, Ships Alciope, Thompson, Sumatra; Florence, Russell, N Orleans;—Barks Ganges, Brown, Antwerp; Com Morris, Morris, New Orleans;—Brigs Malta, Newell, Maranham; Toma, Baker, St Jago; Navarre, Moore, do; Trenton, Peterson, Havana; Almena, Doane, Mobile; Columbus, Biarre, New Orleans, Lorence, Doane, Mobile; Columbus, Pierce, New Orleans; Lagrange, Weeks, Savannah;—Schs Frances, Reed, Portland; Wm

Arrived, Brigs Ann, Wish, Exuma; Charles Miller, Sweetser, Havana;—Schs Splendid, Trefry, Aux Cayes; Jane Caroline and Wyoming, Philad. Sch Energy, Kelley, hence, while entering Barnstable harbor, ran on Channel Rock, stove a hole in her bottom, and filled: damage trifling, a few articles of provisions being all her cargo, saved.

Brig Shamrock, Jordan, from Havana for Boston, cargo

SUNDAY, Dec. 18.

molasses and sugar, went ashore 17th inst. at Newell's Cove, between Phillips and Nahant long beach. Crew saved. She went on at low water, and has since bilged; her keel has come off, and she is full of water

MAMMON.—PRIZE ESSAY

THE Publishers take pleasure in presenti united reco

Lunted recommendation of this valuable work from clergy-men in this city.

"Having read the Prize Essay of the Rev. John Harris, en-titled Mammon, or Covetousness the sin of the Christian Church, we cordially recommend it as deserving the serious perusal of the professed followers of Christ. Its general circu-lation will be a reverful recommending the position by lation will be a powerful means of increasing the spirituality of the churches, and of advancing every good work which de-

nds in any measure upon pecuni R. Anderson, David Greene, Daniel Sharp, Wm. M. Rogers, Jotham Horton, Baron Stow. Seth Bliss, E. Thresher, Abel Stevens, Wm. Jenks, Artemas Boies, Daniel M. Lord, Baron Stow, William Hague, George B. Ide,
G. W. Blagden,
GOULD, KENDALL & LINCOLN, Publishers.

ADMINISTRATOR'S SALE. TO be sold at auction in Chelsea, on TUESDAY, the 27th of December next, all the Personal Property of Hannah Collins, late of Chelsea, widow, deceased; consisting of 3 pair Oxen, 4 Cows, and other stock.

Also, 20 tons Hay, principally marsh; one Ox Wagon; one Horse Wagon, Cart, and Chaise; Corn and Polatoes; a general assortment of Farming Tools, and a variety of Household Furniture.

urniture.
Sale to commence at 10 o'clock, A. M., at the late residence f the deceased.

JOHN SLADE, Adm'r.
1p d 21

DAVIDS' MANUFACTURES.—Writing Fluid, the best Ink known, in large and small quantities; Black Ink, without preparation; Black Ink Powder, warranted; Red Ink Powder, warranted; Black Court Plaster, equal to English; Flesh colored Court Plaster, do do; Sealing Wax, No. 1, various sizes and colors; Sealing Wax, No. 2, common size; Sealing Wax, No. 3, do do; Sealing Wax, No. 4, for bottling. Some of the Peculiarities of Davids' Ink are its durability and enablity to resist the agents used to obliterate common. and quality to resist the agents used to obliterate common Inks; making it very desirable for writing wills, deeds, journals, log books, &c. &c. d21

S. COLMAN, New England Agent.

PARTRIDGE'S ORIGINAL LEATHER PRE-SERVATIVE, OR OIL BLACKING. A PATENT Composition, for cleansing, nourishing, preserving and renewing the color of Leather, rendering it soft, elastic, and completely impenetrable by the wet, or Water Proof.

From the numerous testimonials which have been received the Least Color was all the most of the Least Color was all the least Color was al

From the numerous testimonials which have been received from those, who have used and fully tested the merits of the Ieather Preservative, both of its economy and beneficial effects on Leather, in all its various uses, and especially when exposed to wet, as in Boots and Shoes, Harnesses, Carriage Tops, &c., and also on Forge-Bellows and Bands, the Agent has the fullest confidence in recommending it as possessing qualities, de cidedly preferable to any other article used for the above pur

poses.
For sale, wholesale and retail, by the Manufacturer's sole Agent, WILLIAM C. WEBSTER, No. 3 Cornhill, over Light & Stearns; and also by C. A. & G. F. EVERSON, No. 391, Pearl street, opposite Oak street, New York.
ALSO—Labarique's Blacking—a beautiful article. Grenville's Red and Black Writing Ink, and Ink Powder. For sale as above.

Peligious creeds and states and British Provinces, with some account of the religious sentiments of the Jews, Deists, Mahometans, Pagans, &c. By John Hayward. The work contains an account of several sects of Christians not found in any other publication. It may justly be considered a standard book of reference on the all important subject on which it treats. Price 50 cents. It has been recommended by the following religious publications:—Christian Watchman; Zion's Herald; Christian Witness; Independent Messenger; Boston Trumpet; Christian Register; Morning Star; and many others. For sale at COLMAN'S, 121 Washington st. d 21

John Howard;

Mary Cooper; John Smith;

Whitefield;

Phillis Wheatly

Harriet Newell

Fanny Newell; S. O. Wright; M. B. Cox;

Zerah Colburn :

Methodist Hymns, Pearl; Do. 24 and 48 mo; Mason on Self Knowledge;

Master Key to Popery;

vols.; Newton's Works, 2 vols;

Malte Brun's Geography, 6

Orphan Queen;
Pilgrim's Progress;
Rise and Progress of Religion in the Soul, by P.
Doddridge;
Rollin's Ancient History, 8

vols. cheap; Religious Creeds and Sta-

tistics ; Schmucker's Popular The-

Luther's; On War; Bp. Soule's on the Death of Bp. M'Kendree; Blanchard's, on Regen-

eration; Seixas Hebrew Grammar;

Songs of the Free; Six Months in a Convent;

Supplement to Six Months in a Convent; Travels of True Godliness;

Trimmer's England; Testimony of God against

Temperance Tales; Testaments, of various de-

scriptions, prices varying from 12 to 75 cents; Townley's Scripture His-

tory; Upham's Mental Philoso

Village Life; Watson's Theological Insti-

tutes, 1 vol;
Wayland's Elements of
Moral Science;

Woods on Depravity; Wardlaw's Christian Eth-

Way to do Good; Young Man's Guide, by Dr. Alcott; Young Mother, by Dr. Al-

ics; Wesleyan Harp;

Young Christian;

phy; Upham on the Will; Views of the Saviour;

Sturm's Reflections; Saturday Evening;

Seneca's Morals:

Slavery;

ology; Scougal's Works;

Luther's;

Wesley's 2 vols;

Mudge's Parables;

Matthew Henry; Felix Neff; Rowland Hill, by

## Poetry.

[From the Liberator.] PRAYER FOR THE SLAVE. Go forth, at glorious morning's dawn, When birds their notes of gladness raise; When flowers, o'er verdant field and lawn, Breathe fragrantly their Maker's praise; Go, pour the fervent prayer-to save The wretched, gloomy, fettered slave. Go thou, at noon-tide's sunny hour,

And seek retirement's sweetest spot; Whether in Beauty's favorite bower, Or Nature's calm, sequestered grot; Go, and in faith breathe thou the prayer For those who groan in deep despair. Go-when the sun is sinking low Behind green trees and verdant hills; Then in thy Maker's presence bow. While sacred love the bosom fills: Pray that our God may speed the time For Freedom's reign, in every clime. When the still evening shadows come, And silence broods o'er all the earth,-When thou art in thy tranquil home, And hushed is every sound of mirth; Raise thou, in hope and humble love, Prayer for the slave-to God above !

Pray thou, that mercy may be sent-That every band may broken be; -Pray, that the tyrant may relent-That earth from slavery may be free! Pray thou to Heaven-send there the cry-That tears be wiped from every eye.

Then blessings on thy head shall fall, Fair Freedom's light o'er earth will shine-The captive souls shall ' each and all,' Be guided by a hand divine; For surely, God will bow his ear, And stoop, the prayer of faith to hear! Milville.

[From the New York Mirror.] THE FIELD OF CORN. Let others praise the myrtle flowers From southern summers sprung; The glory of Italian bowers By bard and beauty sung; While Rosalie's endearing grace Is in my mem'ry borne I'll not forget our trysting-place Was in the field of

The branching vines beneath our feet No purple clusters bore, But fruit more sunny-hued and sweet, The pumpkin's yellow store. The plaintive quail that harbored near Prolonged his note forlorn. And every sigh and sound was dear Among the Indian corn.

The green and trailing leaves at last Were faded, crisp, and sere, And over them the autumn blast Bewailed their ruin drear. By reapers from the tasseled stalk The golden ear was torn, And desolate became our walk Within the field of corn

FOR ZION'S HERALD. MR. SHAW ON ABOLITION.

BROTHER BROWN-I wish to notice the communication of Benjamin Shaw, in No. 45 of the Herald. This writer makes an attempt at mathematical reasoning; but is very unskillful, and the attempt therefore, is utterly abortive. After defining slavery and abolition, he inquires, " Ought slavery to cease?"-and concludes if an affirmative answer be given, "then it ought to cease now."--Now here is good proof that Mr. Shaw has more of excitement than mathematical knowledge; for no mathematician would hazard his reputation by drawing such a conclusion, from such a proposition, He proceeds with a chain of the same inconsistent mode of reasoning, and says, "while it ought long before right will become wrong?" In fine, he seems to conclude, that which was once wrong, can never become right; and nice versa. Now I suppose that, in most cases, the attendant circumstances must govern in our decision between right and wrong, and not the act itself; therefore, what may be right and proper now, may be absolutely wrong and improper six months hence, (I speak of these terms in a moral sense) under different circumstances. For instance, in the verdant month of July, it would be perfectly right to turn my horse into the field to get his living, but in the dreary chills of January, the same act would be absolutely wrong. So if my neighbor were in perfect health. it would be wrong and injurious, for me to dose him daily with opium and calomel, but if he were sick, the administration of medicine would be right and merciful. Therefore, we see that right may become wrong, and wrong may become right, according to the circumstance under which we act, and the motives by which we are governed. Then, of course, although slavery is an evil, it does not follow that it would be right to abolish it, by introducing, or applying a greater evil. Neither would it be right and just to abolish slavery, if such an act would place the slave in a worse condition than he now is. But, says Mr. Shaw, if slavery is right, until the slaves are prepared for freedom, "keep them always unprepared, and slavery will be always right." Not so. This reasoning is as unsound as the other; and seems to discover more of heated imagination, than candid argument. Slavery may be wrong, but it would be a greater wrong to dissolve the obligation of the master to feed and clothe them, without making some other provision for their support and comfort. It might be right, then, to retain them, until a sufficient time has clapsed for making such other provision, and after this to retain them, would be wrong, as also would be the neglect to make such provision.

I will notice one expression of the writer, which had almost escaped my notice, and which seems to illustrate the spirit in which he writes. "What! ought such self-evident villany to con-

tinue ?"

If Mr. Shaw intends his productions to do good, abate before he writes again. I have never found of missiles. And I am confident if I was anxious to convert a person to my faith, I would sooner manifest a friendly feeling, than to shower epithets upon him-indeed, if I were to profess such an anxiety, and at the same time called the person a

might eighty-five thousand be liberated, 3000 miles that it steadily and progressively produces. distant, and in the middle of a watery waste.

seems to urge the principle of amalgamation ;his right, although I must confess I do not admire

Mr. S. thinks he has proved positively and conclusively, that slavery ought to be immediately abolished. I think however, he will have to bring forward further argument, for to my understanding, he has as yet proved nothing upon the sub-IRA DAVIS.

Vermont, Nov. 18.

PRAYER ANSWERED IN BEHALF OF TWO ORPHAN BOYS. The following anecdote was related by the Rev.

July, at Granby, Ms. Two little boys by the name of Ford, and natives of Boston, when mere infants, were deprived of their parents, and every other friend except a grandmother. She, though poor, contrived to support them till they were, the one 8 and the other 10 years old. Unable to do it longer, she procured them each a place in the town of Groton, where Mr. T. was formerly settled .-Soon after they went to Groton, and whilst strangers there, the good old grandmother herself died.

the people of God here to pray for them." like an electric shock. A general burst of feeling that they may be properly dealt with. still honor their profession .- Southern Telegraph.

The following Letter from J. S. Buckingham, Esq., Parliament under circumstances favorable to its rapid pro- day, generally. In England the poorer classes, ton with a visit.

London, July 18, 1836. My DEAR SIR-After a very long interval of sience, I had the pleasure to receive your short note of a few lines, announcing to me the despatch of 1000 copies of the Temperance Intelligencer, in ten bundles; I shall cheerfully fulfil your wishes, of having To Monseigneur Jean Jacques Lartigue, Eveque de a copy sent to every peer and every commoner of

flourish and spread so rapidly in America, and to no sons, and has been found to be not only materially dence, for this success, than to yourself. I am glad given in the disclosures." In those few words are lic walks and gardens, and for public institutions, all know, that you, Jean Jacques Lartigue, employportant branch of that question, (namely, the superior advantage of the system of entire abstinence from all intoxicating drinks, over any, even the most moderate use of them,) gains still more rapidly on the societies: and the superior efficacy of this system among the humbler classes, is so apparent, as to convince all who examine it. For myself-though, as a member of Parliament, and mixing with people who use wine profusely as an habitual beverage, and am surrounded with bad examples—I find no difficulty lum; and the relative positions of the rooms and and beer, as well as spirits. We never have any portion of the one or the other within our dwelling, any more than we have of laudanum or prussic acid-being content to regard them all as commodities to be for such an edifying example of self-confutation. used only under prescription of the physician, and to

having been elected chairman of that committee, I defend your sanctity against all the world; and

The writer refers to the abolition of slavery in am directing my attention carefully to the proportion | will submit to walk in a white sheet, and do pen-The writer refers to the abolition of slavery in am directing my attention carefully to the proportion and will submit to walk in a wine success, and to you success, and to you success, and to you succ out shewing the least similarity between their cir- men leads to this disaster, and doing all I can to recomstances, and those in our own country, except commend the example of America, in her Temperthat they were slaves. He would do well to con- ance Ships. In short, in every possible way in which pa!" until you, Jean Jaques Lartigue, are pacified sider whether there is any difference between the I can impress the public mind with the great truths economy of a monarchical, and that of a free gov- connected with this most important question, whether ernment; and whether the emancipation of three it be in private society, or in the discharge of public millions in the heart of our country, might be ef- duties, I never fail to do so; and I have my full refected as suddenly and with as much safety as ward in the conscious pleasure of seeing the good

I believe I mentioned to you in a former letter, the But the writer in his last paragraph but one, probability of my soon visiting America. That probability is now advanced almost to certainty.this, to me is the height of enthusiasm and folly. Your excellent friend, the Rev. Dr. Sprague, of Al-Nevertheless, I am a strict republican, and if Mr. bany, having honored me with a visit recently, while Shaw wishes for a black wife, I will not dispute in London, went to hear one of my lectures on the scriptural countries of the east, at the Marylebone his taste; and for myself, must beg to be excused. Literary Institution, and expressed himself so strongly as to the pleasure and instruction which these lec tures would afford to all the moral and religious portion of the community in America, that his counsel and advice not to delay my voyage much longer, fixed me in the determination to visit New-York in the spring of next year; and if the reception I should meet with there, might be such as to encourage me to visit the other large cities of the Union, I should be happy to do so.

In a parcel that accompanies this, I send you some papers connected with these lectures, and if you can John Todd, in an address delivered on the 4th of in any way prepare the public mind for their favorable reception, I have no doubt you will cheerfully do so. Hoping to hear from you soon, I am, my dear sir,

> Yours very truly, J. S. BUCKINGHAM. E. C. DELAVAN, Esq.

THE GREATEST EATERS IN THE WORLD. In this period of extravagant prices for all the necessaries of life, it certainly would not be a bad One Sabbath morning as Mr. T. was going into the notion to cast about for any direct means of abatchurch, a nel thin from these little boys, with a request that a would read it. At first he was at a loss what to do with it, the landard the greatest eaters in the world: and if this be guage was so simple and every thing about it true, it would not require a great elevation of mathseemed so strange. This simplicity, and the art- ematics, to show, that, if we would eat one third less, less sincerity of the boys, so affected him, that we might get down the price of bread-stuffs and upon a second thought to resolved to read it, which provisions, "pretty considerable" in the course of he accordingly did. It was as follows: "Thom- "sixty or ninety days," among a population of from as and John have lost their old grandmother, and 12 to 20 millions. Perhaps it would not be a bad now they have n't any friend left, and they want idea to form a few s

Anti-Gormandizing Cl. The effect of such a note from a source, was to report the names of those who eat too much,

ensued in the congregation, and if ever prayer was offered, it was on that occasion, for those orphan Europe, thus speaks upon the subject:—"The and friendless boys. Nor were these prayers in Americans and the English are the greatest eaters vain; for Christ became their friend, and God their in the world—the most voracious devourers of reconciled Father. Just six months from that day meats, and the most eager for high, hot and stim-Mr. T. had the pleasure of admitting the boys to ulating wines. Meat enough is put upon an Amerthe communion table in his church, where they ican dinner table every day, to keep a family of Frenchmen, Italians, or even Germans, a full week, if not a month; meat, too, at that very season of the year-the hot season-when its stimulus is too Member of Parliament, we are sure will be perused strong, and when the system demands the relief of with emotions of pleasure by our readers. It shows, that vegetable diet. In the south of France, meat is the subject of Temperance will soon be brought before eaten by the peasantry only once a week; on Sungress. We rejoice to know that Mr. Buckingham intends who are far the healthier for it, do not have it visiting the United States. We hope he will honor Bos- more than twice a week, and often not even once. The French so mingle their meat with sauces, veg-LETTER FROM J. S BUCKINGHAM, ESQ. M. P. etables, etc., that but very little is eaten, though much may seem to be."-Phil. Courier.

> [From the American Protestant Vindicator.] ROMANISM IN CANADA. NO. VIII.

Telmesse en Lycie.

You say, page 71-" The interior of the Black I rejoice to see the good cause of Temperance Nunnery has been examined by competent perindividual is that cause more indebted, under provi- different, but entirely different from the description to be able to say, that it prospers here also, though four outrageous falsehoods. 1. The interior of the not in the same degree. Nevertheless, there is a Nunnery has never been examined; a small pormanifest difference in the tone of public feeling, both tion of the Novices' apartments was shown for a within and without the walls of the legislature. sheer imposition on the public. 2. Even that par-When I first started the question, as you remember, tial and deceptive examination was made by the it was made the subject of scoffing, sarcasm and rid- most incompetent persons, whom you could have icule. Now, it is at least listened to with respect, and selected. 3. The house is different from Maria we are admitted to be actuated by good and benevo- Monk's description, but the cause of it you craftily lent motives. My two bills before the house for pub- expected to conceal. You have not told, what we into neither of which, intoxicating drinks of any ed a large number of workmen, during the last winkind are to be admitted, are treated with courtesy ;- ter and spring, to transform the appearance of the though twelve months ago, Lord John Russell op- apartments, to open new passages, and to stop up posed them, and Sir John Hobhouse said, that they the old doors, &c. Now I call upon you to deny were "running a race with each other on absurdity." that fact, if you have hardihood enough to confront In another year, I have no doubt the progress of the me at the bar of the world. And I also state to question in the public mind will be still greater; and you, that you are extremely disturbed that you per-I rejoice to add, that while the general question of mitted your "competent persons" to make the temperance gains on the whole community, the imtroversy is decided, and ere long, I shall force Mr. Perkins, and Mr. Curry themselves, to attest that they saw those alterations which had previously been made by your command, within and around the Nunnery.

One other paragraph claims dissection. Your bribed vassals, Messrs. Jones and Leclerc, thus as sert-" We are informed by Mrs. McDonnell that the whole is a reminiscence of the Asylum. The passages generally correspond." The profound ignorance in which you and your accomplices and your hired minions grope, respecting all the world but your own Babylonian craft, alone accounts

Maria Monk has presented us a suite of room be sent for, if needed, from the druggist. I never in succession, which at the smallest computation ask persons to drink with me, either wine or water, occupied a length of 300 feet, at least, exactly conceiving the custom of "drinking with each oth- analogous to the measurement of the building as er," as it is called, as absurd as it is mischievous, "and officially stated by Mr. Bouchette, Surveyor Genmore honored in the breach than in the observance," eral of the province; and you wish us to believe and if I am ever asked to take wine with any person, that all that series of apartments is comprised in I never omit the opportunity to assert the superiority an old Canadian cabin, of one story and a half, of water, and prove the sincerity of my opinion by which could not have included in one floor, more partaking of that beverage only, under every change than four small chambers. Besides, the admission of circumstances. Twelve months ago, this was mat- that "the relative positions of the rooms and paster of ridicule-now it is treated with respect-and sages generally correspond," evinces that Maria he had better suffer the heat of his passion to five persons out of every ten with whom I converse, Monk has given a genuine account of some placeare now ready to admit that all classes drink too therefore, I make you another offer, by which the the turbulence of an enemy subside by the hurling much; and that, in the humbler ranks of society, whole controversy shall be decided. Let four genintoxicating drink is the greatest bane and curse, tlemen from New York explore that old Canadian and the sooner it is abated or removed the bet- cabin which is now Jesuitically denominated Mrs. McDonnell's "Magdalen Asylum;" and if they can Having prevailed on the government to grant me "stow away" all the apartments that Maria Monk the appointment of a committee to inquire into the describes, and discover the passages, cellar, dunvillain, I should apprehend people would think me causes of the frequent shipwrecks that occur, and geons, &c. which she depicts-I will proclaim and

collect, and cry " Peccavi! O mea grandissima culwith my penance. I only wish that you and Dufresne, Phelan and Bonin, with your priestly fellow-criminals of New York who so often visit the Clarke; low-criminals of New York who so often visit the Hotel Dieu Nunnery of Montreal, were immured in the dungeons under that edifice, and were fat- Are you a Christian tened upon bread and water until the correspon- Andrews on Slavery; dence between Maria Monk's topography of the Astronomy, Wilkins Convent, and Mrs. McDonnell's Asymmetric constraints. In that case, some children would esvarious prices, from \$3 to Convent, and Mrs. McDonnell's Asylum was demered; and some Priests would not be assassinated by your order, and by the hands of their fellow

That you may not suppose I am ignorant of your attempts to bewitch the public with Babylonish sorceries-1 inform you, that your friend and coadjutor, Mr. Curry, has publicly avowed that "he saw many undoubted alterations which had recently been made in the Convents, for the mason work, &c. was perfectly new." Why he did not certify that fact in his deceitful narrative recorded in your volume, page 114, you know; and Mr. Curry ere long will be obliged to disclose: for neither he nor you can evade the process which I shall put in operation to develope that part of the Montreal "Mystery of Iniquity."

The following facts will unfold some of the marvellously ingenious contrivances by which you and Mr. Curry hope to gull the "credulous and ignorant fools" of New York, as you and Mr. Jones most learnedly and papistically describe us.

When Mr. Curry visited "Mrs. McDonnell's establishment" to impose upon us the belief that the Hotel Dieu Nunnery of Montreal was an old small Curry asked one of her wretched inmates, "Have Chalmers' Works; Canadian cabin in the suburbs of that city, Mr. not you got any subterranean passages here?"-The female said "Yes, sir." To which Mr. Curry Dick's Works; answered-" Will you not let me see it?"-"O, yes, sir," was the reply; "if you wish that I Dictionariesshould." Mr. Curry rejoined, "I do wish to see it." The woman then shewed him the vault of a back building, to the great amusement of your other sisters, who were confined in that appendage of the Daily Food; Montreal Seminary.

When Mr. Curry was in the Hotel Dieu Convent, he entered one of the apartments where was the Abbess in disguise, in company with another the Liberties of the U.S. Nun. He was offered access to the closet in the Family Monitor, by J. A. might have seen the corpses of two newly-born Fuller's Works; room, but he would not examine it, although he infants lying there, had he willed; but he said "I Fox's Book of Martyrs; am satisfied "-and presently added, " I guess we will go down now into the cellar, and see the pit Guide to Young Disciples: into which Maria Monk says they put the children; for she says, that the Priests have babies here." The Abbess very gravely replied—"You Herbert's W mistake, sir, it is not the custom of the country for Hervey's Meditations; Priests to have babies here, but Nuns may!" which fact vou, Jean Jacques Lartigue, Jesuit Prelate of Montreal, know to be true by your own right of Juvenile paternity-and which conversation, Mr. Curry, your friend and champion, dare not deny: because have that statement from a person who was present at the time, and heard the Abbess make that comical declaration.

The character of your witnesses and the value of their evidence yet remain to be investigated and

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Respectfully yours,

J. H. BROWN.

Respectfully yours,

Dear Sir—I am much pleased with Mr. Frost's History of
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text book, and cordially recommend it to Teachers generally.
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J. FREDERIC FOSTER.

Pu

Vol. VII. No. 8

William C

David 1

Office No. 19 FOR Z BRITISH METH DEAR BROTHER-N recent refusal of the An by the Christians of the Slavery. That men, w spirit of Christ, and gove duty, should-refuse per their advice on an ackn exists to a great exter which is preying on her sessed by the strange

holders to their property every country. I am glad to see, how Britain are not disposed of their American breth are determined that the and that, while they he will speak the truth i hear, or forbear. It will be recollected

Hoby, the Baptist Dele were not allowed to int the Convention, though it would not do to adv subject; they would no too, that the Rev. Mr. Delegate to our General British Conference, givi he was authorized to sa would be received by the he felt it his duty to star The following extract injunctions. They show ments on the abolition q an outery about any this in the measures, they ar ciples, and anxious for t his country.

The spirit of love wh ought surely to disarm the opposer, and induce him of the grounds of his opp I give first, some rema the official organ of the the feelings of the Cana next, the extract from the

ence,-and lastly, some Baptist Union in Englan [From the AMERIC On our first page v

land, in reply to the A eral Conference. It ly affection and Christ Connection, while it o of opinion on the sin of the slavery system American Methodist the admonitions and a mirable document be ential leaders, so far, to cease from their brethren who are eng lanthropic cause—the with the most kindly deep conviction that pation must and will sire that Methodism is period of her existence gage vigorously in e once bend her energ laudable which has e of her ministers and n their ears to the syren viewing the subject in moral question; and conclusion, that nothin of a sinful practice, or which the Church of

From the Answer of the to the Address from th Conference, just publi ference."

We regret that the

year to the subject of

sioned you either pa claimed no right to s this confessedly difficu fraternal relationship of friendship which w to you as exercise our claim all responsibility eign interference wit which may have been liar trials to which th jected you; and our s sincere. But, being c a time when the blessin secured to our own sla question, as we knew, tion in America, espec we considered it our d in support of those vie great Founder; which fessed by the British deed, have been for a own Book of Discipli ments, and are, we I with our merciful and to the details of any n did not enter; but, in known sentiments, we